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NEW TESTAMENT ABSTRACTS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

372. J. F. BECKMAN, "An Alleluia Man Supreme," *BibToday* 18 (6, '80) 405-410.

A description of the late E. H. Maly's life, personal qualities, and achievements as a teacher, scholar, and priest. [The same issue contains photographs of Maly, a bibliography of his writings and cassettes (pp. 411-413), and nine personal appreciations by co-workers and friends (pp. 414-425).]—D.J.H.

373. D. BERGANT, "1980—The Year of Commentaries. An Evaluation for Ministry and Prayer," *BibToday* 19 (1, '81) 43-49.

Eight series of biblical commentaries published in English for the general public are described with reference to method, purpose, and intended audience: Cambridge Bible Commentary, Invitation, Journey, OT Message and NT Message, OT Reading Guide and NT Reading Guide, Proclamation, Read and Pray, and Scripture Discussion.—D.J.H.

374. F. F. BRUCE, "Charting New Directions for New Testament Studies," *ChristToday* 24 (17, '80) 1117-20.

The article describes the present state of NT scholarship and suggests new directions in the following areas: Gospel criticism, primitive Christianity, unity and diversity in NT theology, Jewish influence, gnosticism, and the sociological approach. [The same issue (pp. 1114-16) contains an interview with Bruce entitled "A Man of Unchanging Faith."]—D.J.H.

375. F. HAHN, "Die Heilige Schrift als älteste christliche Tradition und als Kanon," *Evang Theol* 40 (5, '80) 456-466.

The Scriptures of Hellenistic Judaism constituted the Bible of earliest Christianity. In the apostolic period a rich oral tradition developed, consisting of words of Jesus and confessional affirmations. These traditions became normative, but gave way in the postapostolic period to writings and collections of writings, which gained acceptance as the reservoirs of authentic apostolic transmission. Oral tradition continued at the same time to find expression both in apocryphal material and in liturgical and expository material. At the turn of the 3rd century the NT canon was substantially fixed. The definitive determination of the canon in the 4th century ascribed to it a normative and critical function relative to all ecclesiastical instruction and practice. The slogan *sola scriptura* does not imply a rejection of tradition, but rather affirms that tradition is to be examined with respect to its material conformity with Scripture. The doctrine of inspiration recognizes the foundational character of the apostolic tradition as expressed in the NT canon.—F.W.D.

376. J. JERVELL, "The Mighty Minority," *StudTheol* 34 (1, '80) 13-38.

Jewish Christianity did not develop into a theologically active, articulate, and conscious entity until the apostolic council of A.D. 48. The Jewish Christians saw themselves as the center of the church, and with this understanding survived the catastrophe of A.D. 70. Between A.D. 70 and 100 they constituted a mighty minority that determined the thinking, theology, and

preaching of the church. Their influence is manifest in Lk-Acts, Jn, Mt, Hebrews, and other NT writings. It is not correct to characterize the NT as a document of Gentile Christianity, at least not without strong reservations.—D.J.H.

377r. W. G. KÜMMEL, *The New Testament: The History of the Investigation of Its Problems* [NTA 17, p. 115].

W. R. FARMER, "Critical Reflections on Werner George Kümmel's History of New Testament Research," *Perk Journ* 34 (1, '80) 41-48.—Kümmel presupposes that he knows what lines of inquiry and what methods are of permanent significance. His book is at best a history of German scholarship, and is in no sense an adequate account of what was happening outside Germany. Rather than giving us the history of the investigation of NT problems, Kümmel has offered a selective and partisan account.—D.J.H.

378. F. LAUB, "Falsche Verfasserangaben in neutestamentlichen Schriften. Aspekte der gegenwärtigen Diskussion um die neutestamentliche Pseudepigraphie," *TrierTheolZeit* 89 (3, '80) 228-242.

Pseudepigraphy in the NT cannot be explained simply as a literary convention or evaluated on ethical-psychological and dogmatic grounds. The distinctive feature of the NT pseudepigrapha is apostolicity; pseudapostolic authorship signaled a special relationship with the beginnings of Christianity and strengthened the authority of the document's teaching for postapostolic times. When the anonymity of the four Gospels is recognized as a way of investing all the material in them with the authority of Jesus, then pseudepigraphy appears to be the extreme case of anonymity. For the acceptance of NT books into the canon, the criterion of apostolicity referred more to content than to literary authenticity.—D.J.H.

Interpretation

379. J. BONSEN AND T. WEVER, "Materialistische exegese: enkele antwoorden aan Bas van Iersel (Materialist Exegesis: A Reply to B. van Iersel)," *TijdTheol* 19 (4, '79) 376-391.

This response to B. van Iersel's critique of the materialist, or political, reading of the Bible [§ 23-757] calls attention to the bourgeois philosophical foundations of the historical-critical method and shows that use of the concordance to the Bible is not necessarily an impartial procedure. The authors also clarify their viewpoints with regard to van Iersel's analyses of Exod 13:17-14:31 and Mk 12:18-27.—D.J.H.

380. M. BOUTIN, "Le texte biblique et la question du sens," *LavThéolPhil* 36 (2, '80) 139-171.

Consideration of the biblical text in conjunction with the question of meaning leads one to the structure of faith as act, which would seem to render unnecessary consideration of the biblical text from an exegetical perspective. The reason behind this seemingly inevitable conclusion is the fact that exegesis has not concerned itself with the deep structures of the understanding of faith. Instead, exegesis has simply substituted historical-critical language without questioning the structures. Contemporary hermeneutical methods (e.g. that of H.-G. Gadamer), by insisting on the process of questioning and its horizon, are contributing to a better understanding of the meaning of a text. A biblical text does not "contain" its meaning; the meaning of a text is what is given when faith constitutes itself.—L.R.

381. S. BROWN, "Exegesis and Imagination," *TheolStud* 41 (4, '80) 745-751.

The exegete's continual contact with the primary language of metaphor, symbol, and myth may assist in the creation of a secondary language of conceptual, systematic reflection that will serve rather than hinder faith in the future. Far from being a primitive and inadequate means of expression, the language of metaphor, symbol, and myth is uniquely suited to involve the whole person.—D.J.H.

382. P. C. CRAIGIE, "The Role and Relevance of Biblical Research," *Journal for the Study of the Old Testament* [Sheffield, UK] 18 ('80) 19-31.

Recognition of the secular university and the religious seminary as the two contexts of biblical scholarship leads to the possibility of recognizing two quite different goals of scholarly activity. Among the difficulties pertaining to biblical scholarship as a whole are scholasticism, relativity, and lack of goals. The role and relevance of biblical scholarship will vary with respect to context (humanities program or theological college), individual researcher, and theological or philosophical starting point.—D.J.H.

383. F. DREYFUS, "L'actualisation de l'Écriture. III. La place de la Tradition," *RevBib* 86 (3, '79) 321-384.

The place of church tradition in the actualization of Scripture is discussed with reference to rational exegesis and reading Scripture in the faith of the church, the difficult coexistence of reason and faith as illustrated by the problem of the "brothers" of Jesus, the hermeneutical value of tradition from a philosophical standpoint, theological aspects of the role of tradition in scriptural interpretation, rational exegesis and rationalist exegesis, the significance of divine "condescendence" for tradition and actualization, false interpretations of Scripture in the tradition of the church, and the function of the magisterium in the actualizing interpretation of Scripture. The final part summarizes and develops ideas regarding the actualization of Scripture presented in the series of five articles [see §§ 20-701; 21-639; 24-693; 25-12].—D.J.H.

384. N. L. GEISLER, "The Concept of Truth in the Inerrancy Debate," *BiblSac* 137 (548, '80) 327-339.

In the inerrancy debate among evangelicals, the "errantists" assume a statement to be true if it accomplishes what the biblical author intended it to accomplish. The "inerrantists" assume that truth corresponds to the actual state of affairs. Only the correspondence view of the inerrantists is adequate as a comprehensive biblical and philosophical understanding of truth.—D.J.H.

385. O. GENEST, "Analyse sémiotique et Bible. Situation et questions disputées," *LavThéol Phil* 36 (2, '80) 115-128.

The first part of the article situates semiotic analysis within the general process of explicating texts, and comments on the present state of research. The second part explores some problems and objections that have arisen in connection with semiotic analysis; they concern the grid of reading, decoding, models, meaning, the author, structural analysis, fundamentalist reading, and the believer's reading.—D.J.H.

386. J. HELLER, "Die Wissenschaftlichkeit der kerygmatischen Bibelauslegung," *CommViat* 23 (1-2, '80) 49-55.

The validity of kerygmatic exegesis is investigated with reference to Czech biblical scholar-

ship as represented by the Kralice Bible and by F. Žilka and S. C. Daněk. Daněk correctly emphasized the religious character of the biblical text and stressed the exegete's duty to explain its witness to God. Genuinely scientific exegesis must focus on the kerygmatic dimension of the text.—D.J.H.

387. D. H. KELSEY, "The Bible and Christian Theology," *JournAmAcadRel* 48 (3, '80) 385-402.

Biblical writings come to bear authoritatively on theology only in the context of the intentional activities of individual persons and communities who understand themselves to be having their identities shaped in distinctively Christian ways. This proposal is set forth in five theses dealing with the goal of activities that comprise the life of the Christian community, the role of theology in the community, the de facto authority of biblical writings, the de jure authority of biblical writings, and the "norming" norm that guides the use of Scripture in theology.—D.J.H.

388. A. MAILLOT, "Lectures plurielles," *FoiVie* 79 (5, '80) 5-25.

The first part of this article explains and evaluates critically the allegorical, kerygmatic, psychological, and materialist readings of Scripture. The second part explores reading Scripture in the context of faith and draws attention to its humorous, militant, and edifying aspects.—D.J.H.

389. J. MCHUGH, "Exegesis and Dogma. A Review of Two Marian Studies," *AmpleforthRev* 85 ('80) 43-57. [See § 24-412r.]

The scholarly expertise displayed by R. E. Brown in *The Birth of the Messiah* (1977) and by Brown and his collaborators in *Mary in the New Testament* (1978) reveals what can be known about these NT texts when they are considered purely as the word of human beings. But is the historical-critical method sufficient to bring out the full meaning of the infancy narratives and the Marian texts as the word of God? [The same issue (pp. 57-60) contains a reply by Brown.]—D.J.H.

390. J. R. MCQUILKIN, "Limits of Cultural Interpretation," *JournEvangTheolSoc* 23 (2, '80) 113-124.

In a day when sociological concepts are increasingly used to allow applications foreign to the plain intent of the biblical text, strict limits must be put on the activities of cultural interpretation. God intended the Bible to mold our culture, not to have the meaning of Scripture molded by our culture. In dealing with problem passages, five questions should be asked: What does the passage mean? To whom is this teaching addressed? What reason does Scripture give for the teaching? Are there conflicts in teaching? Does Scripture treat the context as normative?—D.J.H.

391. P. POKORNÝ, "Das Wesen der exegetischen Arbeit," *CommViat* 23 (3, '80) 167-178.

The major tendencies in contemporary biblical interpretation involve the theological place of the historical-critical method, existentialist interpretation and the confession of the church, and the relation between structuralist analysis and universal history. In its deepest sense exegesis is part of the confrontation of our problems with the biblical text.—D.J.H.

392. R. SCROGGS, "Beyond Criticism to Encounter: The Bible in the Post-Critical Age," *Chicago Theological Seminary Register* [Chicago] 68 (3, '78) 1-11.

Biblical criticism is crucial in helping to form a mature understanding of the biblical heritage, and can provide an impetus to transformation. But along with the communication of critical insights must go new educational models that permit a more direct encounter with the challenge of the text.—D.J.H.

393. B. STANCIL, "Structuralism and New Testament Studies," *SWJournTheol* 22 (2, '80) 41-59.

The major concepts of structuralism as a methodology are *langue* and *parole*, signifier and signified, binary oppositions, diachrony and synchrony, syntagm and paradigm, and transformations and the generating of texts. Structuralism may open up new hermeneutical possibilities, reveal basic patterns underlying surface material, provoke new questions, and reestablish the text as the center of biblical scholarship. Its major limitations are its neglect of historical factors, reliance on the questionable validity of binary oppositions, overemphasis on uncovering the unconscious structures, and lack of attention to the world opened up by the text.—D.J.H.

394. G. STRECKER, "Historische Kritik und 'neue Exegese,'" *CommViat* 23 (3, '80) 159-166.

After explaining the aims and procedures of the historical-critical method, the article discusses the origins and concerns of the so-called materialist exegesis practiced by F. Belo, M. Clévenot, and others. Five general observations on the strengths and weaknesses of this approach as compared with the historical-critical method conclude the article.—D.J.H.

395. P. STUHLMACHER, "Zum Thema 'Hermeneutik,'" *CommViat* 23 (3, '80) 179-184.

The Bible must be understood as a religious text and interpreted against the horizon of Christian faith in the spirit of love. Access to the biblical texts must be possible both for those who do not yet believe in Jesus Christ and for those who already do. The Bible must be viewed as a book, written by human beings for human beings, that has become through history the book of the church. The methods used to interpret the biblical texts must correspond to the spirit and essence of these texts. The goal is free dialogue with the biblical text about life-giving truth.—D.J.H.

396. S. VAN TILBORG, "Het strukturalisme binnen de exegese: een variant van het burgerlijke denken (Structuralism in exegesis: a variant of bourgeois thinking)," *Bijdragen* 40 (4, '79) 364-379.

No matter how unhistorical and nonreferential structuralism pretends to be, the majority of real structuralists borrow from bourgeois thinking. This debt to bourgeois thinking is illustrated by critical analyses of three structuralist studies of Gospel passages: D. O. Via on the parable of the unjust judge (Lk 18:2-5) as a metaphor for the unrealized self (1976); J. Calloud, G. Combet, and J. Delorme on the semiotic analysis of Mk 5:1-20 (1977); and E. Güttgemanns on the narrative analysis of the controversy about paying tribute to Caesar in Mk 12:13-17 parr. [§ 22-781].—D.J.H.

397. W. VOGELS, "Les limites de la méthode historico-critique," *LavThéolPhil* 36 (2, '80) 173-194.

The historical-critical method seeks to reconstruct the context in which the biblical text

originated. Its primary concern is what the authors wished to say to the communities for which they wrote. But reflection on the historical-critical method from diachronic, synchronic, and pragmatic perspectives reveals 'serious limits and negative effects for exegetes, theologians, pastors, and the faithful.—D.J.H.

398. H. WEDER, "Zum Problem einer 'christlichen Exegese.' Ein Versuch, einige methodologische und hermeneutische Anfragen zu formulieren," *NTStud* 27 (1, '80) 64-82.

This reflection on the historical hermeneutic most appropriate to the interpretation of the NT discusses the concept of history used by historians and the verification of historical statements, the relation of the present time to history, the relation of theology to history, and the methodological problematic of NT exegesis. The specific task of NT exegesis is to call Christian faith back to its historical origin.—D.J.H.

399. P. WELLS, "La notion de 'Parole de Dieu': revue et corrigée," *RevRéf* 31 (3, '80) 284-302.

After exposing the ambiguities surrounding the expression "word of God" as it is used in contemporary theology, the article describes the word as an attribute of God and as trinitarian communication. The word of God is both necessary and free. Where the word of God is freely expressed in biblical revelation, God is present through his word. When we read and hear the word of God, we are in the presence of the living God. To say that the Bible is the word of God and that God reveals his truth in the biblical propositions is not "bibliolatry."—D.J.H.

Textual Criticism

400. C.-B. AMPHOUX, "Editions récentes du Nouveau Testament grec," *EtudThéolRel* 55 (3, '80) 427-433.

After brief remarks on *Synopsis quattuor Evangeliorum* (9th ed., 1976) and *The Greek New Testament* (3rd ed., 1975), the article focuses on *Novum Testamentum graece* (26th ed., 1979). The new edition of the Nestle-Aland text makes a very favorable impression, but its critical apparatus presents problems with regard to the choice of minuscule manuscripts and the selection of variant readings.—D.J.H.

401. T. BAARDA, "Op weg naar een standaardtekst van het Nieuwe Testament? Enkele opmerkingen bij de verschijning van de 26ste druk van 'Nestle'" [Toward a Standard Text of the New Testament? A Few Remarks on the Occasion of the Publication of the 26th Edition of 'Nestle'], *GerefTheolTijd* 80 (2, '80) 83-137.

After an introductory paragraph on the origin and success of Erasmus's *Textus Receptus*, the first section of this article deals with the Stuttgarter Receptus (Nestle¹⁻²⁵, 1898-1963): the person, motivation, and method (majority principle) of Eberhard Nestle; his text and twofold apparatus; the evolution of the successive editions; contemporaneous editions of other authors; and the impact of Nestle's son Erwin and of K. Aland and his Institut für neutestamentliche Textforschung in Münster. The second section is devoted to the three editions (1966, 1968, 1975) of *The Greek New Testament* published by the United Bible Societies. Each edition is discussed in terms of its origin, purpose, and evolution, and the texts and apparatuses are compared with those of Nestle and with each other. The third section concerns the so-called standard text, the 26th edition of Nestle-Aland published in 1979. The text, its division and punctuation, and its critical apparatus (method, selection of variants, choice of witnesses) are

described and evaluated. Some suggestions for improvement are made. Throughout the article the pericope of Lk 24:1-12 is used to illustrate the various approaches and results. The 26th edition is a major achievement reflecting real progress. Presented as an ecumenical text, it will probably become the new *Textus Receptus*, the standard text of the NT.—J.L.

402. E. J. EPP, "A Continuing Interlude in New Testament Textual Criticism?" *HarvTheolRev* 73 (1-2, '80) 131-151. [See § 19-433.]

All the exemplary advances made by K. Aland and others in the accumulation of material, the production of research tools, and the control of the data have not yet resulted in decisive progress in three areas of NT textual criticism: the textual character of the critical editions published in the 20th century, the theory and history of the earliest NT text, and the evaluation of readings. Where is the substantive advance over Westcott-Hort if the "standard" texts of the Greek NT in 1881 and 1980 are so close in character, and if we possess no comprehensive and generally accepted theory to support and justify that form of the text?—D.J.H.

403. J. KARAVIDOPOULOS, "Nestle-Aland, *Novum Testamentum Graece*, 26th ed., 1979," *DeltBibMel* 9 (1, '80) 82-87.

An extensive description of the formal and critical features of Nestle-Aland's 26th edition of the NT text and its departures from the 25th edition. The article commends the cooperative efforts of several scholars toward a standard text. Being identical with the United Bible Societies' 3rd edition of the Greek NT, it can now be considered the *Textus Receptus Oecumenicus*.—Th.S.

404. W. READER, "Entdeckung von Fragmenten aus zwei zerstörten neutestamentlichen Minuskeln (338 und 612)," *Biblica* 61 (3, '80) 407-411.

The Turin National Library MS B VI 43 contains three folios of Mt from the 10th-century minuscule 338 and thirty-three folios of Acts, the Pauline epistles, and the Catholic epistles from the 13th-century minuscule 612. These minuscule manuscripts had been considered lost as a result of a fire in Turin in 1904.—D.J.H.

Textual Criticism, §§ 25-499-500, 524, 606.

Biblical Philology and Translation

405. J. D. BOWMAN, "New Testament Greek for Laymen," *ExpTimes* 92 (3, '80) 78-80.

A congregationally based Greek course aims to develop skills that will enable laypeople to do some translating and to assess the various translations and paraphrases of the NT. The problems, proper approach, and ingredients for success are indicated.—D.J.H.

406. R. G. BRATCHER, "The meaning of *kosmos*, 'world', in the New Testament," *BibTrans* 31 (4, '80) 430-434.

The basic idea of the Greek word *kosmos* is "order" or "arrangement," and so the idea of order is always present in the meaning "universe" or "world." In many NT passages *kosmos* designates the people who live on the earth, or refers to the world as a place hostile to God.—D.J.H.

407. A. E. HARVEY, "The Use of Mystery Language in the Bible," *JournTheolStud* 31 (2, '80) 320-336.

As a technical term for mystery cult or some rite belonging to it, *mystērion* occurs first in the 7th century B.C. and continues to be so used (usually in the plural) for many centuries. Several features in those cults lent themselves to metaphorical application: the demands made by initiation, the need for secrecy, the progress from "lesser" to "greater," membership in a privileged group, and commitment to certain standards of self-discipline and morality. Being adopted to represent *rāz* in the technical vocabulary of Jewish apocalypticism did not mean that *mystērion* lost its power to express by analogy other ideas ultimately derived from mystery cults. Among the NT texts that contain some echo of the Greek mystery metaphor are Eph 5:32; 1 Cor 4:1; 1 Tim 3:9, 16; and Mk 4:11.—D.J.H.

408. T. HOLTZ, "Zur Bedeutung der judengriechischen Terminologie für die Übersetzung des Neuen Testaments," *CommViat* 23 (1-2, '80) 35-39.

The very strong influence of the Septuagint on the language of the NT should be reflected in modern translations. Even in 1 Thessalonians, when writing to a largely Gentile-Christian community, Paul used Greek terms (e.g. *charis*, *eirēnē*, *agapē*, *euangelion*, *orgē*) in their Jewish senses and assumed that his readers understood them. To a great extent, the NT speaks the language of the OT.—D.J.H.

409. J. A. L. LEE, "The Future of *zēn* in Late Greek," *NovTest* 22 (4, '80) 289-298.

G. D. Kilpatrick's contention that, in the NT, *zēsomai* was the Koine form and *zēsō* the Atticistic form of the future of *zēn* is incorrect. The usage of these forms in the 1st century A.D. was unsettled. The most that can be said is that the closer the writer's language was to everyday Koine, the more likely he was to use *zēsō*.—D.J.H.

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410. J. B. BAUER, "Fragen zur revidierten Einheitsübersetzung (III)," *BibLiturg* 53 (3, '80) 137-139. [See § 25-41.]

(1) In light of the Semitic background of *hyper pollōn* in Mk 14:24, the phrase is better translated as "for all" rather than "for many." (2) The neuter *dedomenon* in Jn 19:11 refers to what the Father had in mind for Jesus. It is part of a christological statement, not a political-philosophical one.—D.J.H.

411. P.-M. BOGAERT AND J. F. GILMONT, "La première Bible française de Louvain (1550)," *RevThéolLouv* 11 (3, '80) 275-309.

The French Bible published at Louvain in 1550 benefited from the approval of Charles V, the prudent silence of the Council of Trent during its sixth session (1546), and the caution of several Louvain theologians. The printer B. de Grave, supported by a group from Louvain, published editions of the Bible in Latin (1547), Flemish (1548), and French (1550). The French version, revised by N. de Leuze with the collaboration of F. de Larben, adopted the translations of Lefèvre d'Étaples and Olivetan. Its Latin model was the Vulgate edited by J. Henten (1547). This French version is to be distinguished from the Louvain Bible of 1578. Even though the 1550 Louvain Bible had no direct descendants, its very existence at a critical period in history is rich in significance.—D.J.H.

412. K. GÁBRIŠ, "Die Beziehungen zwischen Übersetzung und Erklärung in der Bibelarbeit," *CommViat* 23 (1-2, '80) 7-17.

Translation and exegesis represent two moments in the cyclical process of biblical interpretation. The Hebrew words in the Greek NT are translated or explained according to three patterns: a simple *estin*, equivalents of the verb *legein*, or *hermēneuō* and related terms. These patterns ensure close contact with the tradition and make the Semitic concept or name intelligible to readers.—D.J.H.

413. R. KASSÜHLKE, "Linguistische und Kulturelle Anpassungen bei der Bibelübersetzung," *CommViat* 23 (1-2, '80) 19-27.

The translation of specific biblical phrases and passages (the divine names; parts of the body; the spirit; Deut 11:10; Ps 14:2; Mt 1:1-17; Rom 1:1) into European and African languages illustrates problems created by presuppositions stemming from linguistic structures and cultural conditioning.—D.J.H.

414. R. RUSSELL, "The 'Wicked' Bibles," *TheolToday* 37 (3, '80) 360-363.

The article discusses English versions of the Bible that are noteworthy because of printing errors or eccentric translations.—D.J.H.

415. L. SCHMIDT, "Das Neue Testament der Lutherbibel in der Fassung von 1975. Notwendige Bemerkungen zur Bibelrevision," *ZeitTheolKirch* 77 (3, '80) 345-380.

Taking note of criticisms raised against the 1975 revision of the NT part of Luther's Bible, the article explains the linguistic guidelines for the revision, Luther's language and the historical starting point of the revision, the language of the present day and the tasks of a revision of Luther's Bible today, the aesthetic problem and the question of intelligibility, the world view of Luther's language, and the history of the revision of Luther's Bible and the problem of a church language.—D.J.H.

Bulletins

416. G. W. MACRAE, "Blessed Proliferation. Books on the Bible," *America* [New York] 143 (18, '80) 368-376.

Descriptions and evaluations of forty-five books recently published in English. The books deal with approaches to the Bible, specific OT and NT writings, and biblical theology.—D.J.H.

417. D. SENIOR, "The New Testament in Review," *BibToday* 18 (6, '80) 433-438.

Brief descriptions and evaluations of twenty-two recently published books (all in English) on various areas of NT study.—D.J.H.

418. C. WIÉNER, "Bulletin biblique," *MaisDieu* 142 ('80) 121-136.

This bulletin presents brief descriptions and evaluations of thirty-five books on reading the Scriptures (eleven items), the OT (four), the Pentateuch and the historical books (seven), the NT (five), the Gospels (five), and other NT writings (three).—D.J.H.

GOSPELS—ACTS

Gospels (General)

419. H. K. NIELSEN, "Kriterien zur Bestimmung authentischer Jesusworte," *Studien zum Neuen Testament und seiner Umwelt* [Linz] 4 ('79) 5-26.

This article explains the significance and limitations of the five criteria commonly used to isolate authentic sayings of Jesus in the Gospels: dissimilarity with respect to Judaism and primitive Christianity, coherence or consistency, multiple attestation, language, and the framework of Jesus' preaching as a whole. It is possible to discover a critically assured minimum of Jesus' teachings by means of the first four criteria, but it remains necessary to proceed from the tradition as a whole and to attempt to get back to what gave rise to it.—D.J.H.

420. H.-T. WREGE, "Teile eines grösseren Ganzen. Mit den Evangelien der Gruppenisolierung begegnen," *LuthMonat* 19 (9, '80) 534-538.

In the era of primitive Christianity as in the present day, the literary genre of Gospel offered to individual Christian groups some Jesus-traditions with which they could identify. But through their sensitive combining of previously independent traditions, the Gospels also opened up to those groups a broader and deeper self-understanding and a correspondingly wider framework for activity.—D.J.H.

421. J. YOUNG, "The evangelists: Myth makers or historians?" *HomPastRev* 81 (2, '80) 12-20.

The attitude of the church and the Evangelists requires historicity in the happenings described in the Gospels. The Gospels are theological, but they must be faithful to history in order to be faithful to theology. We can be confident that the Evangelists intended to tell us what actually occurred and that they had the means of doing so.—D.J.H.

Jesus

422. P.-M. BEAUDE, "Questions exégétiques et herméneutiques autour de Jésus," *Supplément* [Paris] 134 ('80) 441-452.

Research on Jesus as a historical figure is surveyed from the period of the lives of Jesus to Bultmann, through the attempts at going beyond Bultmann, to the present. Recent studies have reaffirmed the importance of the tradition that extends from the pre-Easter Jesus to the proclamation of the post-Easter community. The hermeneutical question of the significance of the historical Jesus for faith has been raised in new ways.—D.J.H.

423. D. G. BOSTOCK, "Jesus as the New Elisha," *ExpTimes* 92 (2, '80) 39-41.

The explicit identification that Jesus made between John and Elijah (see Mt 11:14; Lk 1:17) lends weight to the possibility that he saw himself as the new Elisha. As far as the OT is concerned, the miracles of Jesus find their clearest reflection and most perfect parallel in the miracles of Elisha. Like Elisha, Jesus was a man of the world who succeeded in making ordinary life radiant with the divine.—D.J.H.

424. I. H. FRENCH, "The Man Christ Jesus," *GraceTheolJourn* 1 (2, '80) 185-194.

While Christ never ceased to be God (and so retained the full possession of his divine

attributes), he voluntarily set aside the exercise of his power and omniscience in order to become truly human. The Gospels present a consistent picture of Jesus Christ as a true man, walking in dependence on his heavenly Father. The uniqueness of Jesus lies in his perfect humanity.—D.J.H.

425. L. GAGNEBIN, "Jésus et le prophétisme juif," *FoiVie* 78 (4, '79) 19-32.

Jesus' links with OT prophecy are explored with reference to his call to speak for God, the major themes of his preaching (monotheism, morality, messianism), and his roots in Jewish life and religion.—D.J.H.

426. S. KAMAU GITHUMBI, "The Kingdom of God," *Africa Theological Journal* [Arusha, Tanzania] 9 (1, '80) 48-52.

Jesus' message of the kingdom of God meant something different to Jews than it did to Gentiles. Even though in the NT the idea of the kingdom cannot exist apart from the great drama of the end-time, it still has ecclesiological, moral, and christological implications for the present.—D.J.H.

427. W. G. KÜMMEL, "Jesusforschung seit 1965. VI. Der Prozess und der Kreuzestod Jesu," *TheolRund* 45 (4, '80) 293-337.

The books and articles treated in this installment of the bulletin of research on Jesus during the past fifteen years are discussed under four headings: general presentations on the trial and death, particular studies of the trial, particular studies of the crucifixion, and works on Jesus' attitude toward his own death. The final installment will report on material that has appeared since the publication of the five previous installments [see §§ 20-746; 21-346; 23-60, 391; 24-742].—D.J.H.

428. J. MCDADE, "The Second Coming of Christ," *Month* 13 (9, '80) 308-312.

The images associated with the second coming of Christ arose from prophetic visionary experiences on the part of Jesus and the postresurrection community. The figure of the Son of Man was used by Jesus because it appeared in a prophetic vision that he had of the destruction of Jerusalem. Early Christian prophets experienced visions of Jesus' return in terms of Daniel 7, and applied the image of the Son of Man coming on the clouds to Jesus.—D.J.H.

429. P. B. SANTRAM, "Jesus Christ and the Kingdom of God: A New Testament Perspective," *IndJournTheol* 29 (2, '80) 81-91.

Once the parabolic character of the word "kingdom" in Jesus' preaching is recognized, it is possible to grasp the many dimensions of his teaching on the kingdom of God: repentance and faith, the relationship between God and humanity, attractiveness, power, present and future, and location. In praying for the coming of God's kingdom, we seek the "christification" of humanity and society, the condition in which human beings are truly united to God.—D.J.H.

430. E. TROCMÉ, "Jésus livré aux historiens," *FoiVie* 78 (4, '79) 1-18.

The rise of the historical criticism of the Gospels has generated many one-sided explanations of Jesus: mythical invention, magician, Galilean Jew, political liberator, nonviolent revolutionary, and Marxist. But there is no one key to understanding Jesus, and the diversity of images presented in the Gospels and their sources must be respected.—D.J.H.

431. R. WILLIAMSON, "Renan and his Life of Jesus," *EpworthRev* 7 (3, '80) 81-87.

E. Renan's *Vie de Jésus* (13th ed., 1867) succeeded in making Jesus come alive for many 19th-century readers and still retains its power. For justice to be done to Renan's achievement [see § 24-346], the following aspects of his work need to be considered: its literary and aesthetic quality, Renan's assessment of the value of the Gospels, his use of the Fourth Gospel, his appreciation of the legend-making nature of the human mind, his view of the importance of the study of world religions, the similarities he perceived between Jesus and Francis of Assisi, his Jesus as "an incomparable man," the Jewishness of his Jesus, Renan's own religious position, his alleged lack of conscience, his understanding of the historian's task, and his views on miracles and resurrection.—D.J.H.

Passion and Death

432. D. COHN-SHERBOK, "The Jewish Shroud of Turin?" *ExpTimes* 92 (1, '80) 13-16.

Although the arguments in I. Wilson's *The Turin Shroud* (1978) appear extremely convincing, the theory runs into difficulties with regard to Jewish burial customs. If Jesus was buried in the same manner as other 1st-century Palestinian Jews, there is a strong likelihood that he was buried in a garment, possibly a togalike burial vestment made from a linen sheet rather than a fourteen-foot-long shroud placed underneath and over his body. Furthermore, his body probably would have been washed before burial, thereby ruling out the bloodstained Turin shroud as his burial vestment. Both of these conclusions find support in the Gospels.—D.J.H.

433. J. P. GALVIN, "Jesus' Approach to Death: An Examination of Some Recent Studies," *TheolStud* 41 (4, '80) 713-744.

The article first examines the writings of three exegetes (H. Schürmann, R. Pesch, A. Vögtle) who have carefully investigated the problem of how Jesus approached death. Then it considers the positions adopted by three systematic theologians (W. Kasper, E. Schillebeeckx, K. Rahner) who have concerned themselves with the relation between dogmatic Christology and the contemporary exegetical problematic. The current state of exegetical discussion invites reflection on whether historical knowledge of Jesus' personal approach to death could provide an adequate historical basis for soteriology, even without reasonably certain historical knowledge of Jesus' interpretation of that death.—D.J.H.

434. M. HENGEL, "The Expiatory Sacrifice of Christ," *BullJohnRylUnivLibMan* 62 (2, '80) 454-475. [See § 24-756.]

Certain analogies may well exist between the understanding of atonement in late antiquity and the early Christian interpretation of Jesus' death as vicarious atonement. Considered as a whole, however, the NT event breaks out of the framework of ancient religion. It involves not only the scandal that God's Son died on the cross (the most shameful death known to the Roman world), but also the universality of the atonement effected by the Son. Jesus' sacrifice was not a matter of appeasing the wrath of individual gods for particular transgressions, but rather of making atonement on behalf of all human beings and thereby, as the eschatological act of the coming kingdom of God, reconciling fallen creation to its Creator.—D.J.H.

435r. R. PESCH, *Das Abendmahl und Jesu Todesverständnis* [NTA 23, p. 232].

R. J. DALY, "The Eucharist and Redemption: The Last Supper and Jesus' Understanding of

His Death," *BibTheolBull* 11 (1, '81) 21-27.—Pesch's thesis is that Mk 14:22-25 is the oldest account of the Last Supper, an integral part of the pre-Markan passion narrative, and an accurate reflection of Jesus' understanding of his death. After sketching the views of J. Jeremias, H. Schürmann, and J. Betz on these issues, the article presents an extensive summary of Pesch's arguments and judges that he has succeeded brilliantly in establishing the possibility of his thesis. But exegesis cannot prove definitively that Jesus had an explicit awareness of the universal atoning significance of his death and that he proclaimed it in instituting the Eucharist.—D.J.H.

436r. ———, *Idem*.

F. HAHN, "Das Abendmahl und Jesu Todesverständnis," *TheolRev* 76 (4, '80) 265-272.—The article provides a detailed summary of Pesch's argument along with critical comments on specific points. It is surprising how self-evidently Pesch judges Mk 14:22-25 to contain the oldest tradition about the Last Supper and considers it authentic historical tradition. As necessary as it is to relate early Christian traditions to Jesus' own preaching and mission, it is also necessary to exercise caution in making such inferences in view of the undoubted existence of the process of kerygmatic transformation.—D.J.H.

437. H. SCHÜRMANN, "Jesu Todesverständnis im Verstehenshorizont seiner Umwelt," *Theol Glaub* 70 (2, '80) 141-160.

Jesus could have reckoned with the possibility of his own martyrdom, made sense of his impending death by relating it to the fate of the prophets or the suffering of the just, and spoken publicly about the possibility of his martyrdom. Two concepts current in Palestinian Judaism suggest that Jesus could even have ascribed saving significance to his martyrdom: the vicarious expiatory suffering of the Servant of the Lord, and the vicarious expiatory power of the suffering and death of the martyrs.—D.J.H.

The Resurrection

438. W. R. CLARK, "Jesus, Lazarus, and Others: Resuscitation or Resurrection?" *RelLife* 49 (2, '80) 230-241.

When the intentions of the Evangelists are considered, the resurrection of Jesus does not differ qualitatively from the resurrections of other persons mentioned in the Gospels (Lazarus, the widow's son, Jairus' daughter, the saints). It is a misunderstanding of the eschatological significance of Jesus' alleged miracles to suggest that those whom he raised from the dead would later die again because they had only been resuscitated.—D.J.H.

439. G. LOHFINK, "Der Ablauf der Osterereignisse und die Anfänge der Urgemeinde," *TheolQuart* 160 (3, '80) 162-176.

This survey of the "first fifty days" after Easter is given under the following headings: the disciples' flight to Galilee, the beginnings of the visionary phenomena, the psychic structure of the Easter experience, the oldest form of presenting the Easter experience, the return of the disciples to Jerusalem, the choice of Matthias, the Pentecost event, and the imminent eschatological expectation of the primitive church. The concluding section explores the

significance of the eschatological character of the resurrection for our faith and theology.—D.J.H.

440. S. MOORE, "The Resurrection: A Confusing Paradigm-Shift," *DownRev* 98 (333, '80) 257-266.

In recent discussions of the resurrection, the focus of attention has shifted from objective and empirical matters to what was happening in the minds of the people who said that Jesus was risen from the dead. The transition witnessed in the disciples corresponds to the three moments of mystical experience: discipleship with Jesus during his ministry (drawing), the reaction to his failure and execution (desolation), and the resurrection encounter (consolatory inundation). These three ways-of-being of God in the classic mystical God-process are anchored in Jesus.—D.J.H.

Synoptics

441. F. G. DOWNING, "Redaction Criticism: Josephus' *Antiquities* and the Synoptic Gospels (II)," *JournStudNT* 9 ('80) 29-48.

The analysis of Josephus' redactional procedures [§ 25-327] reinforces the credibility of the Four-Document hypothesis (Mk, Q, M, L), especially since Luke makes the same explicit claims and seems to respond to similar stimuli both in his embellishments of narratives and in his construction of speeches. This comparison appears to leave the rival theories of relationships among the Synoptic Gospels without any initial plausibility, and dependent upon the very subjective demonstration of a supposed internal coherence.—D.J.H.

442. D. L. DUNGAN, "Theory of Synopsis Construction," *Biblica* 61 (3, '80) 305-329.

There is an important difference between a harmony of the Gospels and a synopsis of the Gospels. Several types of Gospel synopses can be distinguished according to the ends they are designed to serve: text-critical research, form- and redaction-critical analysis, illustration of a particular source theory, or elementary study. Three basic problems confront every synopsis-maker: how to divide the material into pericopes, how to decide what are genuine parallels, and how to arrange the parallel pericopes throughout the synopsis. Synopsis-editors in the future should be much more explicit regarding both their assumptions about the Synoptic problem and the steps actually taken in the making of their synopses. The synopsis that currently comes closest to the ideal is P. Benoit and M.-É. Boismard's *Synopse des quatre Évangiles en français* (2 vols., 1972-73). Although the forthcoming synopsis edited by B. Orchard will mark a distinct advance over many existing synopses, there is more than one way to set up a synopsis on the basis of the Griesbach theory of Synoptic relationships.—D.J.H.

443. J. GUILLET, "Bulletin d'exégèse synoptique," *RechSciRel* 68 (4, '80) 575-589.

Recent books on the Synoptic Gospels by C. Perrot, P. Jullien de Pommerol, J. D. Crossan, P. Fiedler, H. Mahnke, and X. Léon-Dufour (ed.) are described and evaluated.—D.J.H.

444. P. R. JONES, "The Modern Study of Parables," *SWJournTheol* 22 (2, '80) 7-22.

A. Jülicher and J. Jeremias are the two major figures of this century in parable research. Among recent trends are the new hermeneutic, the new criticism, the study of parables as metaphors, structuralism, sociology, and comparative midrash. A new and distinctive approach

to the parables may emerge from paying more attention to the master metaphors, the actual forms of the parables, and the prominence of direct discourse.—D.J.H.

445. A. KÖNIG, “Het gelykenisse betekenis?” [Do Parables Have a Meaning?], *NedGeref TeolTyd* 21 (3, '80) 210-216.

Generally speaking, parables are illustrations of what is already stated in the context. Thus the three parables in Mt 24:45–25:30 illustrate the call to watchfulness expressed in Mt 24:44; 25:13, and do not possess an added meaning. Spiritualizing the parables adds meaning, but this tends to weaken the original sense.—J.L.

446. J. LAMBRECHT, “Les paraboles dans les Synoptiques,” *NouvRevThéol* 102 (5, '80) 672-691.

The parables in the Synoptic Gospels are customarily divided into four classes: comparisons, parables in the strict sense, example stories, and allegories. Four stages in the transmission of the parables can be distinguished: Jesus, the oral tradition, the written form, and the final form in the Gospels. Christian readers are especially concerned with the relationship of the parables to Jesus and with how the parables can be actualized today. The forty-two parables in the Synoptic Gospels belong to the following sources: six in Mk parr., nine in Q (Mt and Lk), nine in Mt alone, and eighteen in Lk alone.—D.J.H.

447. F. LENTZEN-DEIS, “Entwicklungen in der synoptischen Frage?” *TheolPhil* 55 (4, '80) 559-570.

After describing various attempts at solving the Synoptic problem during the past 200 years, the article focuses on H.-H. Stoldt's *Geschichte und Kritik der Markushypothese* (1977) and criticizes its treatment of C. H. Weisse, H. J. Holtzmann, and other scholars. Just as the hypothesis of Markan priority caricatured by Stoldt is unsatisfactory, so a corresponding caricature of Matthean priority would be equally inadequate as a solution to the Synoptic problem. The truth is obviously more complicated than either the Two-Document hypothesis or the Griesbach hypothesis allows.—D.J.H.

448. B. ORCHARD, “The Two-Gospel Hypothesis or, Some Thoughts on the Revival of the Griesbach Hypothesis,” *DownRev* 98 (333, '80) 267-279.

After sketching the history of the Griesbach hypothesis and offering some reasons for its eclipse in the 20th century, the article traces its revival since the publication of W. R. Farmer's *The Synoptic Problem* in 1964, and outlines how an updated version of it (the Two-Gospel hypothesis) may fill the vacuum that is being created by the collapse of the Markan-priority hypotheses. A synopsis is needed that will illustrate the interaction of Lk with Mt, and then of Mk with both.—D.J.H.

449. B. B. SCOTT, “Parables of Growth Revisited: Notes on the Current State of Parable Research,” *BibTheolBull* 11 (1, '81) 3-9.

N. Dahl's article on the parables of growth [*StudTheol* 5 (1951) 132-166] was a masterful expression of a mature paradigm for parable research. The three factors that have contributed most to creating a crisis for this paradigm are redaction criticism, literary theory, and the nature of kingdom language. The current situation of parable and kingdom research represents the normal emergence of schools following the breakdown of a mature paradigm and before the full emergence of a new one.—D.J.H.

450. G. SEGALLA, "La cristologia soteriologica dei miracoli nei Sinottici," *Teologia* 5 (2, '80) 145-182. [See § 25-64.]

After criticizing some kerygmatic-theological interpretations of Jesus' miracles, the article discusses the ambiguity of the miracles according to the Synoptic tradition as well as the literary form, phenomenology, and typology of the miracle stories. Then attention is given to the christological soteriology at the center of Jesus' miracles, and to the mystery of the person of Jesus as the ultimate response to his miracles. Jesus' miracles appear as anticipatory signs of the reign of God.—D.J.H.

451. J. WANKE, "'Kommentarworte'. Älteste Kommentierungen von Herrenworten," *BibZeit* 24 (2, '80) 208-233.

In the Synoptic tradition, sayings of Jesus that for certain reasons needed additional interpretation, clarification, or simply more detailed explanation were frequently interpreted with the help of another saying that functioned as a "commentary saying." Examples of this phenomenon are found in Mt 10:24-25/Lk 6:40; Mt 12:34b-35/Lk 6:45; Mt 11:11/Lk 7:28; Mt 11:18-19/Lk 7:33-35; Mt 8:19-20/Lk 9:57-58; Mt 11:27/Lk 10:22; Mt 12:28/Lk 11:20; Mt 12:41-42/Lk 11:31-32; Mt 6:22-23/Lk 11:34-36; Mt 10:27/Lk 12:3; Mt 12:32/Lk 12:10; Mk 8:35 and Mt 10:39/Lk 17:33; Mk 2:21-22; and Mk 3:27. The technique reveals the normative and fixed character of Jesus' sayings during the early stages of the Synoptic tradition. The "commentary sayings" are largely didactic or prophetic in tendency.—D.J.H.

452. W. WINK, "Letting Parables Live," *Christian Century* [Chicago] 97 (35, '80) 1062-64.

A. Jülicher's "single point" dictum for interpreting the parables merely substituted an allegorizing of the whole for the allegorizing of the parts. The fact is that there is no single point of entry into a parable and no single exit. It is necessary to feel your way into a parable's symbols and to experience its near-numinosity from various angles, until you begin to sense that you do not understand it but that possibly it understands you.—D.J.H.

Matthew

453. B. GERHARDSSON, "Kristi makt och den undermottagande tron. De matteiska perikoperna om Jesu terapeutiska under" [Christ's Power and Miracle-Receiving Faith. The Matthean Pericopes about Jesus' Healing Miracles], *SvenskExegÅrs* 45 ('80) 58-76.

Matthew's Gospel includes fourteen pericopes of healing or exorcism, of which nine are concentrated in chaps. 8-9. The narratives have been reduced and carefully shaped to focus attention on Jesus and the individual suppliant(s). Jesus' sovereign power and will to heal are underscored, as is the simple faith of the person(s) in need. The Matthean Jesus is presented as Israel's physician, indeed "like a teaching physician at an academic hospital," except that he clarifies the healer, the healing, and the healed, rather than the sickness itself. The Matthean healing stories thus become portrayals of salvation in the larger sense.—B.A.P.

454. A. KRETZER, "Christsein in dieser Welt. Das Matthäusevangelium—heute," *BibKirch* 35 (4, '80) 130-138.

Matthew's Gospel is discussed from four perspectives: literary (structure, sources, authorship); historical and form-critical; theological (Christology, ecclesiology, catechesis, paraene-

sis); and existential (true righteousness as God's gift, the identity between Jesus' fate and the disciples' fate, the necessity of hearing the gospel, true greatness, service, watchfulness).—D.J.H.

455. A. MANI, "Introduction to the Gospel of Matthew," *Biblehashyam* 6 (2, '80) 177-195.

Matthew's theology of Jesus' life divides into three major blocks: genealogy and infancy narratives (chaps. 1-2), the body of the Gospel (chaps. 3-25), and the passion and resurrection narratives (chaps. 26-28). The Evangelist sought to present his Gospel as the new Law, Jesus as the new Moses, and the church as the new Israel.—D.J.H.

456. J. P. MEIER, "John the Baptist in Matthew's Gospel," *JournBibLit* 99 (3, '80) 383-405.

Examination of the Matthean passages about John the Baptist (3:1-17; 11:2-19; 14:3-12; 17:10-13; 21:25-32) shows that the Evangelist combined a startling and thorough attempt to make the Baptist a figure parallel to Jesus, with a few pointed statements about John's unworthiness and inferiority. Matthew reworked the image of John the Baptist so that it would fit neatly into his vision of the three stages of salvation history (the OT, Jesus, the church), his Christology, and his ecclesiology.—D.J.H.

457. D. SENIOR, "The Gospel of Matthew," *BibToday* 19 (1, '81) 7-15.

After reviewing recent discussions about the sources and structure of Mt, the article considers three important emphases in the Gospel: Jesus and Judaism, the church's universal mission, and the vision of the church.—D.J.H.

458. T. B. SLATER, "Notes on Matthew's Structure," *JournBibLit* 99 (3, '80) 436.

J. D. Kingsbury's basic thesis on the structure of Mt is persuasive, but the two superscriptions are actually echoed three times: 4:17 in 4:23-25; 9:35; 11:1; and 16:21 in 17:22-23; 20:17-19; 26:2. Moreover, a chiastic structure is associated with the superscriptions: the identity of Elijah (3:4; 17:10-13), a voice from heaven (3:17; 17:5), Moses and Elijah (4:2; 17:3), and a rejection of temptation (4:10a; 16:23a). The purpose of the chiastic structure is to support the messiahship of Jesus.—D.J.H.

459. W. G. THOMPSON, "Matthew's Portrait of Jesus' Disciples," *BibToday* 19 (1, '81) 16-24.

Matthew's portrait of Jesus' disciples is discussed with reference to their call and response, their participation in Jesus' mission to Israel, their understanding of the mysteries of the kingdom, their "little faith," and their following Jesus to his death and seeing him in his risen glory. The pattern of the disciples' experience in Mt bears a strong resemblance to our experience as Christians.—D.J.H.

460. S. VADAKUMPADAN, "The Eschatological Perspective in the Gospel of Matthew," *Biblehashyam* 6 (2, '80) 213-228.

Some sayings in Mt refer to the end as imminent, and others speak of an absolute ignorance of the time of the parousia. Jesus' own teaching is best represented in Mt 24:36. The Gospel also records sayings about the final destiny of humanity and about the destiny of the whole universe.—D.J.H.

Mt, § 25-661.

461. [Mt 1:1–4:25] A. RADAELLI ET AL., “I racconti dell’infanzia nel contesto del prologo dell’Evangelo,” *RicBibRel* 15 (3, ’80) 199-227.

The first part of the article analyzes each of the twelve episodes in Mt 1:1–4:25, and the second part discusses the message of Matthew’s prologue and compares it with Mk 1:1-28 [see § 25-92]. The third part characterizes Matthew’s prologue as a profession of faith. [To be continued.]—D.J.H.

462r. [Mt 1–2] R. E. BROWN, *The Birth of the Messiah* [NTA 22, pp. 85-86; § 24-780r].

E. BLACK, “Historicity of the Bible,” *HomPastRev* 81 (3, ’80) 13-23, (4, ’81) 24-32.—(1) Brown’s denial of the historicity of the infancy narratives is an astonishing conclusion for such a noted Catholic exegete to reach. Yet his conclusion follows naturally from his excessive reliance on the historical method, his misuse of the “literary form” argument, and his overemphasis on human authorship. (2) His presumption of the unreliability of Scripture whenever difficulties are encountered, his skepticism toward the traditional interpretations, and his disregard for typology all reverse the accumulated wisdom of centuries of Catholic scholarship.—D.J.H.

463. [Mt 1–2] F. DE LA CALLE, “José, el esposo,” *BibFe* 6 (18, ’80) 293-303.

The infancy narratives in Mt 1–2 and Lk 1–2 portray Joseph as the husband of Mary, but not as the real father of Jesus. The NT traditions about the marriage between Mary and Joseph and about the “brothers” of Jesus have generated very different hypotheses among historians.—D.J.H.

464. [Mt 1–2] F. SPADAFORA, “L’evangelo dell’infanzia,” *PalCler* 59 (18, ’80) 1076-88, (19, ’80) 1137-50.

The first part of this article reviews the literature on the infancy narratives from A. Durand in 1908 to J. McHugh and R. E. Brown, including a summary of R. Laurentin’s review article [see § 24-779r] on Brown’s *The Birth of the Messiah*. The second part concentrates on passages in the Synoptic Gospels that explain the silence of the Evangelists with respect to Mary (Mk 3:20-35 parr.; Lk 11:27-28). An exegesis of Mk 3:20-21 demonstrates that any attempt to read these verses as a renunciation by Jesus of his mother is unjustified. The same may be said of Lk 11:27-28. Likewise, a correct exegesis of the Cana incident (Jn 2:1-11) vindicates Mary as virgin, mother of God, queen, and coredeemer. The one-sided and a priori character of Brown’s exegesis of the Marian passages is evident.—S.B.M.

465. J. H. RAATSCHEN, “Empfangen durch den Heiligen Geist. Überlegungen zu Mt 1,18-25,” *TheolBeitr* 11 (6, ’80) 262-277.

After discussing vv. 18a and 22-23 as redactional elements in Mt 1:18-25, the article presents an exposition of the traditional components of the account (vv. 18b-19, 20-21, 24-25) and explores the christological implications of the passage as a whole. Jesus’ divine sonship is based not on preexistence but rather on his election in Mary’s womb, an election that is ratified at his baptism (see Mt 3:13-17).—D.J.H.

466. [Mt 1:19] M. E. IRIARTE, “José, el justo,” *BibFe* 6 (18, ’80) 281-292.

The justice of Joseph was not confined to observance of the OT Law. Joseph produced fruits worthy of the kingdom, and God rewarded him with a revelation. Since Mary must already have

told Joseph about her miraculous pregnancy, the encounter with the angel was intended to overcome Joseph's reverence and humility about his place in God's plan of salvation.—D.J.H.

467. K. ROMANIUK, "'Józef, mąż sprawiedliwy . . .' (Mt 1, 19) ('Joseph, son époux, qui était un homme juste et ne voulait pas la dénoncer . . .' [Mt 1, 19])," *CollTheol* 50 (3, '80) 25-34.

The traditional, causal translation of *dikaïos ōn* in Mt 1:19 does not explain why Joseph did not divorce Mary or have her stoned, as the Law required for an adulteress. A newly proposed, concessive translation ("although or even though he was a just man, nevertheless he didn't want to shame her") allows us to see how Joseph could remain faithfully obedient to the Law, continue to love Mary, and still respond to his internal psychological shock by removing himself from the city (rather than putting her away, as is commonly translated).—J.P.

468. [Mt 1:21] A. SALAS, "José, el padre," *BibFe* 6 (18, '80) 304-332.

The first part of the article examines Joseph's legal paternity with reference to Mt 1:21 and Jn 6:42, and the second part treats the question of Joseph's possible biological fatherhood in light of Lk 3:23 and with respect to the theological implications of the issue. The third part explores the nature and significance of Joseph's chastity.—D.J.H.

469. R. W. BERTRAM, "An Epiphany Crossing—Programming Matthew 2:1-12 for Readers Today," *CurrTheolMiss* 7 (6, '80) 328-336.

In Mt 2:1-12 Herod's preoccupation with the Gentile style of authority fates him to exclude others and ultimately to be excluded by the highest of all authorities. Jesus' childlike authority relieves the hostile earthly authorities of their false priority and reinvests them with their intended dignity.—D.J.H.

Mt 3:13-17, § 25-486.

470. [Mt 5-7] T. W. BUCKLEY, "Preaching Matthew's Gospel," *BibToday* 19 (1, '81) 25-29.

The Sermon on the Mount reinterprets the Law and the Prophets, and heightens the demand. It is a sublime code appropriate to the reign of God that Jesus inaugurated at his death and resurrection.—D.J.H.

471. [Mt 5:3] T. HOYT, "The Poor/Rich Theme in the Beatitudes," *Journal of Religious Thought* [Washington, DC] 37 (1, '80) 31-41.

The specification of the poor "in spirit" as the object of blessing in Mt 5:3 reflects Matthew's attempt to set forth the requirements of discipleship to an affluent church fighting against the Pharisaic temptation to self-righteousness. This led to emphasis on the interior life of the disciple. In Lk 6:20 the economic and physical meaning of *ptōchos* is more pronounced. The poor are blessed because the kingdom of God will end their need, and because their economic misfortune renders them more responsive to God's will.—D.J.H.

Mt 5:32, § 25-684.

472. L. SABOURIN, "Why is God called 'perfect' in Mt 5:48?" *BibZeit* 24 (2, '80) 266-268.

In Mt 5:48 Christian ethics finds a normative paradigm in God's own perfection. Perfection is

the mark of discipleship and therefore the sign of Christian ethics, which is an ethics of obedience to God's law, a total commitment to do his will.—D.J.H.

473. [Mt 6:9-13] G. J. BROOKE, "The Lord's Prayer Interpreted through John and Paul," *DownRev* 98 (333, '80) 298-311.

Using the Matthean version of the Lord's Prayer as an outline, the article presents two interpretative paraphrases of it based on passages selected from the Fourth Gospel (Jn 17:1; 12:28; 18:36; 4:34; 6:33-34; 12:47; 17:15) and Paul's epistles (Gal 4:6; Phil 2:9; 1 Cor 15:28; Rom 12:2; 1 Cor 10:17; Rom 4:6-7; Rom 13:8; 1 Cor 10:13).—D.J.H.

474. [Mt 6:9-13] S. SABUGAL, "El 'Padrenuestro': Tradición literaria y comentarios patristicos," *Revista Agustiniana* [Madrid] 21 (64-65, '80) 47-72.

Various phrases in the Lord's Prayer were accented in the early history of its tradition: the coming of God's kingdom (Jesus), the invocation of the Father (the liturgical-baptismal context in the Pauline communities), the daily bread of the Holy Spirit (the Lukan polemic against the followers of John the Baptist), the fulfillment of God's will and the forgiveness of debts (the anti-Jewish polemic in Mt), and the supersubstantial bread of the Eucharist (*Didache*). The second part of the article sketches how these emphases were continued and developed in the patristic commentaries on the Lord's Prayer.—D.J.H.

475. [Mt 6:11] L.-M. DEWAILLY, "Vilket bröd avses i Fader vår?" [Which Bread Is Referred to in the Our Father?], *SvenskExegÅrs* 45 ('80) 77-89.

Is the "bread" referred to in Mt 6:11 and Lk 11:3 material bread, spiritual bread, or both? Consideration of the meaning of "bread" in the writings of the Greek and Latin Church Fathers and later Christian interpreters, as well as in the OT and Jewish literature (both Alexandrian and Palestinian) leads to the conclusion that "bread" in the Our Father has an inclusive, multifaceted meaning. Jesus referred both to bodily nourishment and to the word of God, and in view of his institution of the Eucharist, ultimately to his own person.—B.A.P.

476. [Mt 8:25] B. NEWMAN, "Some problems with 'us' and 'we,'" *BibTrans* 31 (4, '80) 441-443.

The disciples' cry to Jesus in Mt 8:25 raises several problems for translators: the need to supply "us" after "save" for stylistic reasons, the question whether to include Jesus among those who are perishing, and the interpretation of *Kyrie*. The inclusive form of "we are perishing" and the honorific sense of *Kyrie* ("sir") are preferable.—D.J.H.

477. G. MANGATT, "Reflections on the Apostolic Discourse (Mt 10)," *Biblehashyam* 6 (2, '80) 196-206.

In the missionary discourse (Mt 10), Jesus extends to his disciples the mission of proclaiming the kingdom of God and communicating its blessings. The two central verses (10:24-25) underscore the unique relationship and conformity of the disciples to the Lord who sends them. The disciples serve as messengers of the new world, are chosen by grace and challenged to decision, and are warned about the possibilities of suffering and martyrdom.—D.J.H.

Mt 10:32-33, § 25-491.

478. [Mt 13:1-52] J. M. REESE, "The Parables in Matthew's Gospel," *BibToday* 19 (1, '81) 30-35.

After warning his audience by means of the parable of the sower (Mt 13:4-9, 19-23) to prepare for the great demands that Christ's revelation makes, Matthew lined up two sets of three kingdom parables (13:24-33, 44-50) in order to illustrate how God's saving power rules the destiny of his people.—D.J.H.

479. F. RIPOLL, "The Parabolic Teaching of Jesus on the Kingdom Based on Mt 13," *Biblehashyam* 6 (2, '80) 207-212.

The parables of the kingdom contained in Mt 13:1-52 provide encouragement (mustard seed, leaven, sower), describe the kinds of action demanded by Jesus (hidden treasure, precious pearl), and counsel tolerance (wheat and tares).—D.J.H.

480. [Mt 13:31-32] G. PACE, "La senapa del Vangelo," *BibOr* 22 (2, '80) 119-123.

The *sinapi* of Mt 13:31-32 (see Mk 4:30-32) was neither the mustard plant (*Sinapis nigra*) nor *Salvadora persica* (which is not found in Palestine). It was probably *Nicotiana glauca* Graham. This plant has tiny seeds, grows to a height of six meters, and was popularly confused with *Sinapis nigra*.—J.J.C.

481. [Mt 13:55] G. CAÑELLAS, "José, el artesano," *BibFe* 6 (18, '80) 270-280.

The article first discusses the OT background and social setting of Joseph's occupation as a craftsman. Then it examines the historical, political, and religious setting of Nazareth. The natural beauty of Nazareth and Joseph's occupation left their mark on many of Jesus' teachings.—D.J.H.

482. J.-M. VAN CANGH AND M. VAN ESBROECK, "La primauté de Pierre (Mt 16, 16-19) et son contexte judaïque," *RevThéolLouv* 11 (3, '80) 310-324.

Several features link Mt 16:16-19 to the Day of Atonement: the time of the transfiguration according to Mt 17:1, the vocative "Simon Bar-Jona" (see Sir 50:1), the naming of Peter, and the solemn pronouncing of Jesus' name in 16:16b. The text of Mt 16:17-19 contains an impressive number of Semitisms, and the saying may well go back to Jesus himself.—D.J.H.

Mt 19:9, § 25-684.

483. B. M. NOLAN, "The Heir Unapparent: Detecting the Royal Theology in the Parable of the Master's Son (Matthew 21:33-46)," *Proceedings of the Irish Biblical Association* [Dublin] 4 ('80) 84-95.

The key to the parable of the rejected son and heir in Mt 21:33-46 is the overpowering awe, hope, and affection placed by Jewish piety in the royal house of David. Three elements with especially strong Davidic resonances are the vineyard, the son and heir, and the stone. Submission to David's Lord (see Mt 22:45) allowed the audience to accept the parable as a prophecy of weal (see Mt 21:46).—D.J.H.

Mt 26:63-66, § 25-495.

Mt 27:3-10, § 25-545.

Mark

484. P. J. ACHTEMEIER, "'He Taught Them Many Things': Reflections on Marcan Christology," *CathBibQuart* 42 (4, '80) 465-481.

Analysis of the content and placement of Jesus' sayings in Mk provides hints about the problems facing the Markan community: confusion about the final consummation (13:37; 9:1), avoidance of suffering (8:34-38), and debate about the most appropriate title for Jesus (2:27-28). Examination of the theme of Jesus as teacher in Mk compared with its continuation and development in Mt and Lk indicates that Mark intended to establish Jesus as preeminently a teacher whose power as a teacher was made visible in his acts as a miracle worker. For a community that knew and revered Jesus primarily as a wonder-worker, Mark provided the more balanced view of Jesus the mighty teacher.—D.J.H.

485. G. E. LADD, "A Redactional Study of Mark," *ExpTimes* 92 (1, '80) 10-13.

Mk was written to explain to Gentile Christians how it came about that, if Jesus was the Son of God (as the early church believed), he ended his life on a Roman cross. This conclusion is based on three hypotheses: (1) Mark had a high Son-of-God Christology. (2) Jesus was crucified because of the hostility of the Jewish leaders. (3) There was a divine purpose in his death.—D.J.H.

486. [Mk 1:9-11] P. GARNET, "The Baptism of Jesus and the Son of Man Idea," *JournStudNT* 9 ('80) 49-65.

The reference to the dove in Mk 1:10 (see Mt 3:16; Lk 3:22; Jn 1:32) is one of several links between Jesus at his baptism and Noah. Noah was connected with Enoch, and Enoch was portrayed in the Jewish tradition as a Son of Man figure. The tradition about Noah also embodies Son of Man elements quite apart from his connection with Enoch. It is possible to find further links between Jesus at his baptism and the Son of Man tradition (e.g. the Johannine Son of Man sayings, 4 *Ezra* 13, Ezek 8:3).—D.J.H.

487. P. J. MAARTENS, "Mark 2:18-22: An Exercise in Theoretically-Founded Exegesis," *Scriptura* [Stellenbosch, S. Africa] 2 ('80) 1-54.

Theoretically founded exegesis is an explication of the language and structure of a given text against its sociocultural and historical background undertaken to give the reader a better understanding. This application of the method to Mk 2:18-22 consists of (1) a linguistic analysis in which the sentences are specified and their relevant semantic aspects are represented, (2) a literary analysis in which attention is given to the metaphorical use of language and to foregrounding as "extra-patterning," and (3) an exegetical interpretation that correlates the output of the linguistic inquiry with the results of the analysis and interpretation of the structuring devices. In reply to the accusations about not fasting made against his disciples (2:18), Jesus accounts for their behavior by the fact that they have recognized him as the eschatological, redeeming Lord (2:19-20). The metaphor of the old garment (2:21) explains that the cult and the kingdom are irreconcilable, and the metaphor of the new wineskins (2:22) suggests that true disciples must find new ways of living by which to express the kingdom of God and its righteousness.—D.J.H.

488. [Mk 3:31-35] B. BUBY, "A Christology of Relationship in Mark," *BibTheolBull* 10 (4, '80) 149-154.

According to Mk 3:31-35, doing the will of the heavenly Father is primary in belonging to the kingdom, or eschatological family, of God. Even though Jesus is identified as a prophet in Mk 6:1-6, he was an object of scandal to his own people. Jesus makes demands on his listeners and followers that transcend the natural bonds of family or nation.—D.J.H.

489. N. R. PETERSEN, "The Composition of Mark 4:1–8:26," *HarvTheolRev* 73 (1-2, '80) 185-217.

The article divides Mk 4:1–8:26 into its minimal compositional units, points out the arrangement of these units in three triadically composed cycles (4:1–5:20; 6:30-56; 8:1-26) joined together by triadically composed intervals, and explores the hermeneutical significance of the compositional structure of the passage. The composition of Mk 4:1–8:26 depicts the unfolding of the disciples' incomprehension despite Jesus' expectations of them and his efforts to explain things to them: The recipients of the mystery of the kingdom of God, which was concealed from others, proved to understand no more than the others. Thus the narrator leads us to expect that 8:27–10:45(52) will disclose both Jesus' response to this state of affairs and the disciples' reaction to his response.—D.J.H.

Mk 4:30-32, § 25-480.

490. K. M. FISHER AND U. C. VON WAHLDE, "The Miracles of Mark 4:35–5:43: Their Meaning and Function in the Gospel Framework," *BibTheolBull* 11 (1, '81) 13-16.

The miracles in Mk 4:35–5:43 are the most spectacular and fantastic demonstrations of Jesus' power in the Gospels. In each episode there is an apparent contrast between the spontaneous reaction of the witnesses and the reaction expected by Jesus. These miracles are primarily exorcisms. They illustrate Jesus' power over Satan in nature, possession, disease, and death. The group of miracle stories forms part of a chiastic pattern: choice of the Twelve (3:12-19), rejection of Jesus by some (3:20-36), parable collection (4:1-34), miracle collection (4:35–5:43), rejection of Jesus at Nazareth (6:1-6), and sending of the Twelve (6:7-33).—D.J.H.

Mk 6:1-6, § 25-488.

491. [Mk 8:38] B. LINDARS, "Jesus as Advocate: A Contribution to the Christology Debate," *BullJohnRylUnivLibMan* 62 (2, '80) 476-497.

Analysis of Mk 8:38 (see Mt 16:27; Lk 9:26) and Lk 12:8-9/Mt 10:32-33 indicates that the Markan form and the Q-form of the Son of Man saying ultimately go back to one saying. Referring to himself modestly as "the man" (*bar 'ānāšā'*), Jesus suggests that his position at the judgment will be as advocate or accuser before God in relation to the response to his teaching. The saying tells us very forcefully about the importance that Jesus attached to his preaching ministry. Only some years after Easter was Jesus' characteristic self-designation, *bar 'ānāšā'*, interpreted in the light of Daniel 7.—D.J.H.

492. [Mk 9:1-8] B. D. CHILTON, "The Transfiguration: Dominical Assurance and Apostolic Vision," *NTStud* 27 (1, '80) 115-124.

Rather than promising immortality to the disciples, the dominical logion in Mk 9:1 swears by deathless witnesses that the kingdom of God is forceful. In Mk 9:2-8 these witnesses are

understood to be Moses and Elijah. The story of the transfiguration emphasizes in “visio-literary” fashion the continuity of Jesus’ disclosure with the archetypal prophetic revelation on Mount Sinai (Exodus 24). The Páuline evidence (2 Cor 3:7–4:6; Gal 1:18; 2:2, 9) is consistent with the view that Peter, James, and John were responsible for the traditional shape of the transfiguration narrative.—D.J.H.

Mk 10:2, § 25-684.

493. [Mk 14–15] G. W. E. NICKELSBURG, “The Genre and Function of the Markan Passion Narrative,” *HarvTheolRev* 73 (1-2, '80) 153-184.

The generic model on which the Markan passion narrative was based is to be found in the stories of persecution and vindication in Jewish literature (Genesis 37–50, *Ahikar*, Esther, Daniel 3 and 6, Susanna, Wisdom 2–5, 3 Maccabees, 2 Maccabees 7). The parallels between these narratives and Mark’s passion narrative indicate the Evangelist’s indebtedness to the type, and shed light on his treatment of Jesus’ messiahship and its relation to the Temple. The pre-Markan passion narrative arose in a group that understood itself as the “new temple,” and Mark wanted to show that Jesus made no miraculous claims about building an eschatological temple.—D.J.H.

494. [Mk 14–16] J. ERNST, “Die Passionserzählung des Markus und die Aporien der Forschung,” *TheolGlaub* 70 (2, '80) 160-180.

M. Dibelius viewed the Markan passion account as perhaps the oldest connected piece of the Jesus-tradition, whereas R. Bultmann saw it as a collection of individual traditions. Subsequent research operated from the perspectives of motif history (especially the OT), tradition history, and redaction criticism. In reaction to the apparent arbitrariness of literary criticism, recent German and North American scholars have concentrated on the present form of the text as a literary whole. After outlining the approaches most appropriate to the study of Mk 14–16, the article discusses the extent and shape of the pre-Markan account, the Markan redactional supplements, and the liturgical setting within the Markan community.—D.J.H.

Mk 14:22-25, §§ 25-435r–436r.

495. [Mk 14:61-64] R. T. FRANCE, “Jésus devant Caïphe,” *Hokhma* 15 ('80) 20-35.

This comparison of the Synoptic accounts of Jesus’ dialogue with Caiaphas (Mk 14:61-64; Mt 26:63-66; Lk 22:66-71) discusses the question asked by Caiaphas, Jesus’ response, the saying about the Son of Man, and the judgment of blasphemy. The comparison is designed to illustrate the methods used and the problems encountered in studying the Gospels.—D.J.H.

\ *Luke*

496. O. BÖCHER, “Lukas und Johannes der Täufer,” *Studien zum Neuen Testament und seiner Umwelt* [Linz] 4 ('79) 27-44.

This article investigates Luke’s treatment of John the Baptist in Lk 1–2, Lk 3–24, and Acts. Luke had access to valuable traditions about John the Baptist beyond those in Mk and Q. He followed the early Christian tendency to dissolve the parallelism between John and Jesus and to portray John merely as the precursor and herald of the “mightier one.” Luke’s devaluation of John is less noteworthy than his estimation of John as a key figure in salvation history and his

leaving unaltered some texts that contradict his own theological tendency (Lk 1-2; Acts 18:24-28).—D.J.H.

497. W. BRUNERS, "Lukas—Literat und Theologe. Neue Literatur zum lukanischen Doppelwerk," *BibKirch* 35 (3, '80) 110-112, (4, '80) 141-151.

The first part of this survey of research on central themes in Lk-Acts gives special attention to the works of J. Ernst and H. Gollwitzer. The second part discusses the recent monographs by G. Schneider, I. Bosold, F. Keck, F. Prast, E. Nellessen, U. Busse, L. Feldkämper, A. Büchele, and F. Schnider. Recent research highlights Luke's accomplishments as a literary artist and theologian.—D.J.H.

498. J. P. CLAASEN, "Lukas as kerkhistorikus" [Luke as Church Historian], *NedGerefTeolTyd* 21 (3, '80) 217-224.

According to W. Nigg, Luke cannot be called a church historian, because he did not write in order to hand down church traditions to future generations. Nigg contends that Luke wrote to edify cobelievers, that exact chronology was not among his concerns, and that the church as a whole was not the subject matter of his writings. However, careful analysis of Luke's prologue and consideration of other data in his writings (e.g. synchronisms, political events, institutions and persons, pictures of early Christian life) prove that, according to the norms of his time, Luke was a historian. What distinguished him from other historians was his theological understanding of history as the fulfillment of God's plan in Jesus. The fact that he was also a theologian does not diminish his standing as a historian.—D.J.H.

499. G. E. RICE, "Some Further Examples of Anti-Judaic Bias in the Western Text of the Gospel of Luke," *AndUnivSemStud* 18 (2, '80) 149-156.

The anti-Judaic bias in the Western text of Lk [see § 25-112] is shown by its omission of the statement in Lk 5:39 about the quality of the old wine. Thus any suggestion that the Jews would reject the teachings of Christianity because they were well-satisfied with Judaism is removed. Several other anti-Judaic variants (see Lk 11:38-39; 11:42; 4:16; 23:56) attempt to free Jesus and his followers from the restrictions of the Law and Jewish custom.—D.J.H.

500. W. L. RICHARDS, "An Examination of the Claremont Profile Method in the Gospel of Luke: A Study in Text-Critical Methodology," *NTStud* 27 (1, '80) 52-63.

The use of quantitative analysis [see §§ 22-704; 24-466] as a basic and crucial first step makes it possible to produce sharper, more accurate manuscript groupings in Lk than when using the Claremont Profile Method alone. This thesis is established by (1) discussing briefly the problem of applying the CPM to the manuscript groups formed by H. von Soden, and (2) making some comparisons between the CPM manuscript alignments and the alignments that come from using both quantitative analysis and the CPM. The CPM is a valid method of refining manuscript relationships.—D.J.H.

501. E. SCHWEIZER, "Plädoyer der Verteidigung in Sachen: Moderne Theologie versus Lukas," *TheolLitZeit* 105 (4, '80) 241-252.

The theological problem raised by Lk-Acts is whether contingent earthly history can be accepted as God's action, a relative historical event as absolute truth, the historical as the eschatological, and Jesus as the Christ. Luke recognized better than others that God's salvation in Jesus cannot be divorced from time or pressed into a formula or schema. One can only tell

about it. Salvation lies outside of us in a land and time that are not ours, and it takes place within human history and experience. Unlike Matthew, Luke knew no closed history of salvation. Rather, he narrated histories.—D.J.H.

502. H. WANSBROUGH, "The Lowliness of Mary," *Way* 20 (3, '80) 176-183.

Luke insisted that the underprivileged and oppressed are the special object of the Lord's favor. He also stressed their resulting spiritual disposition of openness to and total dependence on God. This concept was central to Luke's portrayal of Mary as the afflicted one who relied on the Lord and was rewarded with his salvation in the form of her Son.—D.J.H.

503. K. R. WOLFE, "The Chiastic Structure of Luke-Acts and Some Implications for Worship," *SWJournTheol* 22 (2, '80) 60-71.

Ring composition was very much in evidence at the beginning of the Christian era. It appears in Lk-Acts not only in the smaller sections but also in the work as a whole: A—Galilee (Lk 4:14–9:50), B—Samaria and Judea (9:51–19:40), C—Jerusalem (19:41–24:49), D—ascension (24:50–51), C'—Jerusalem (Acts 1:12–8:1a), B'—Judea and Samaria (8:1b–11:18), A'—to the end of the earth (11:19–28:31). The ascension is the picture drawn on the central panel. Surrounding this central panel are rings or friezes that move toward Jerusalem on the one hand and toward the end of the earth on the other hand. Another structural pattern in Lk-Acts consists of two sections with similar or contrasting contents and even sequences placed over against one another.—D.J.H.

Lk, §§ 25-539, 543.

Lk 1-2, §§ 25-462r-464.

504. R. SMITH, "Caesar's Decree (Luke 2:1-2): Puzzle or Key?" *CurrTheolMiss* 7 (6, '80) 343-351.

The historical difficulties connected with Lk 2:1-2 have not been solved, but those verses must be read in the light of Luke's political apologetic and his warning to potential rebels from Christian ranks. Joseph is portrayed by Luke as a law-abiding citizen of the great empire who is piously obedient to the decree of Caesar Augustus.—D.J.H.

505. P. ELLINGWORTH, "Luke 2:17: Just who spoke to the shepherds?" *BibTrans* 31 (4, '80) 447.

The immediate context of Lk 2:17 shows that the shepherds understood that the angels' function was simply to bring a message from God. Perhaps Lk 2:17 should be translated as "... what God had said to them about this child," and 2:20 "... as God had told them."—D.J.H.

Lk 3:21-22, § 25-486.

Lk 3:23, § 25-468.

506. J. D. M. DERRETT, "James and John as Co-Rescuers from Peril (Lk. v 10)," *NovTest* 22 (4, '80) 299-303.

Examination of the NT passages in which James and John figure (Mk 1:29; 5:37; 9:2; 10:35,

41; 14:33; Lk 5:10; 9:54) suggests that the expectations Gentiles had about twins and the Dioscuri were transferred to these Jewish heroes.—D.J.H.

Lk 6:20, § 25-471.

507. J. DUPONT, "Le Pharisien et la pécheresse (Lc 7, 36-50)," *Communautés et Liturgies* [Ottignies] 4 ('80) 260-268.

The episode of the Pharisee and the sinful woman in Lk 7:36-50 consists of three scenes (vv. 36-39, 40-43, 44-47) and an epilogue (vv. 48-50). The story emphasizes the interdependence and indissociability of forgiveness and love, not the issue of cause and effect. It also deliberately leaves ambiguous whether forgiveness comes from Jesus or God and whether the woman's love is for Jesus or God. The God of the Pharisee must guarantee the privileged position of the just and pious, but the God of Jesus loves all people and considers them his children.—D.J.H.

Lk 11:2-4, § 25-474.

Lk 11:3, § 25-475.

Lk 12:8-9, § 25-491.

508. A. FEUILLET, "La signification christologique de Luc 18,14 et les références des Evangiles au Serviteur souffrant," *NovVet* 55 (3, '80) 188-229.

Two elements in the conclusion to the parable of the Pharisee and the tax collector (Lk 18:9-14) point toward Christ as the Suffering Servant of Isa 52:13–53:12: (1) The justification granted to the tax collector (v. 14a) anticipates the justification and reconciliation of sinful humanity to God through the Servant's death (see Isa 53:11). (2) The saying about humiliation and exaltation (v. 14b) finds perfect expression in the humble one who was exalted and glorified by God (see Isa 52:13). The few explicit Gospel references to Jesus as the Suffering Servant and the many implicit references can be explained by the fact that Jesus himself made this identification. The christological interpretation of Lk 18:9-14 highlights the importance of imitating Christ and the indispensable character of Christ's redemptive activity.—D.J.H.

Lk 22:66-71, § 25-495.

509. [Lk 23:26-49] F. G. UNTERGASSMAIR, "Thesen zur Sinndeutung des Todes Jesu in der lukanischen Passionsgeschichte," *TheolGlaub* 70 (2, '80) 180-193.

The account of Jesus' crucifixion in Lk 23:26-49 reflects the Evangelist's reworking of Mk 15:20b-41 and his development of themes found elsewhere in Lk-Acts. Luke interpreted Jesus' death as a way of salvation that proceeded according to God's plan, took the form of a divine visitation, offered communion with Jesus, allowed the recognition of a vertical relationship with God, and possessed an exemplary character.—D.J.H.

John

510. M.-É. BOISMARD, "Deux exemples d'évolution 'régressive,'" *LumVie* 29 (149, '80) 65-74.

The Fourth Gospel incorporates various redactional strata that reflect different periods and

currents of thought. This fact is illustrated by its regressive evolution from emphasis on present eschatology to emphasis on traditional future eschatology, and from affirmation of Jesus' transcendent sonship to affirmation of traditional Jewish monotheism (see Jn 17:3).—D.J.H.

511. K. E. DEWEY, "Paroimiai in the Gospel of John," *Semeia* 17 ('80) 81-99.

The Fourth Gospel labels much of its contents *paroimiai*, a term that embraces a variety of literary forms, one of which is the proverb. The functions of the thirty-four proverbial sayings in the Gospel range from creating literary discord to providing a basis for some fundamental Johannine themes. Analysis of several of these proverbs in their literary contexts indicates that the Fourth Gospel contains a block of proverbial material that has been worked into the narrative with varying degrees of success.—D.J.H.

512. J.-D. DUBOIS, "La postérité du quatrième évangile au deuxième siècle," *LumVie* 29 (149, '80) 31-48.

Examination of the earliest Christian writings and those of the Apostolic Fathers shows that it took several decades for the Fourth Gospel to become widely known. Quotations of and allusions to the Fourth Gospel became more explicit and more numerous toward the middle and end of the 2nd century. The importance of the Gospel and its Prologue is especially evident in the gnostic circles that produced Heracleon's commentary on it.—D.J.H.

513. M. GIRARD, "La composition structurelle des sept 'signes' dans le quatrième évangile," *StudRel/SciRel* 9 (3, '80) 315-324.

The seven signs in the Fourth Gospel are organized according to a concentric pattern: A—the water changed into wine (2:1-12), B—the healing of a dying person (4:43-54), C—the healing of a sick person (5:1-18), D—the multiplication of the loaves (6:1-15), C'—the healing of a sick person (9:1-6), B'—the reanimation of a dead person (11:1-44), and A'—the sour wine, the water, and the blood (19:17-37). The three signs on the second side are greater than those on the first side. The central position of the multiplication of the loaves in the pattern points to the centrality of the Eucharist in the Gospel.—D.J.H.

514. F. GRYGLEWICZ, "Die Aussagen über den Heiligen Geist im vierten Evangelium. Überlieferung und Redaktion," *Studien zum Neuen Testament und seiner Umwelt* [Linz] 4 ('79) 45-53.

According to the Fourth Gospel, the Holy Spirit fulfills those tasks that Jesus performed during his stay on earth. It is possible to trace this teaching on the Holy Spirit from Jesus himself, through the tradition of the early church, to the author of the Fourth Gospel. The Evangelist's distinctive contributions to the doctrine appear only in certain passages and are chiefly stylistic (though sometimes the content is affected).—D.J.H.

515. J. J. GUNTHER, "Early Identifications of Authorship of the Johannine Writings," *JournEcclHist* 31 (4, '80) 407-427.

The association of Johns and Johannine writings with Ephesus reflects uncritical piety toward apostolic figures. Confusion resulted from the desire (1) to bless Asia Minor chiliasm, Montanism, or Quartodecimanism with the authority of the beloved disciple, or (2) to augment the prestige of the Ephesian see during the Quartodeciman controversy, or (3) to give concrete apostolic credentials to the disputed Fourth Gospel, especially in the face of attacks by the

Alogi and Gaius and in response to Montanist and Valentinian (mis)use of the Gospel, which made it suspect in some Catholic circles. The orthodox welcomed the identification of the Evangelist as a definite personality connected with an apostolic see, because it allowed them to claim the right of the apostle's ecclesiastical successors to interpret the Johannine books in their orthodox sense.—D.J.H.

516. J. P. LÉMONON, "Chronique d'écriture sainte: repères dans l'exégèse johannique," *LumVie* 29 (149, '80) 104-112.

After observations on some French surveys of research and guides to reading the Fourth Gospel, the article explains the debates about methodology (textual archaeology or synchronic analysis), milieu (gnostic, Platonist by way of Hellenistic Judaism, or OT and Jewish), and the relation between history and theology in the Gospel.—D.J.H.

517. F. VOUGA, "Les écrits johanniques," *LumVie* 29 (149, '80) 5-14.

After contrasting the Fourth Gospel with the Synoptic Gospels and calling attention to its complicated redactional history, the article investigates the relationship of the Fourth Gospel to the Johannine epistles and the book of Revelation. The Fourth Gospel and Revelation were composed in circles that were fairly close to each other. The Johannine epistles, written somewhat later than the Gospel, date from the turn of the century.—D.J.H.

518. D. WENHAM, "Spirit and Life: Some Reflections on Johannine Theology," *Themelios* 6 (1, '80) 4-8.

In the Fourth Gospel, eternal life is fellowship with the Father and the Son (17:3), and this fellowship is realized in the believer's experience through the coming of the Spirit (14:15-24). The present experience of eternal life is the experience of the Spirit, but the future will be something more. These Johannine ideas have close parallels in Paul's letters and the Synoptic Gospels.—D.J.H.

519. J. ZUMSTEIN, "L'enracinement historique de l'évangile selon Jean," *LumVie* 29 (149, '80) 15-30.

The Johannine tradition represented in the Fourth Gospel shows some contact with heterodox Jewish and gnostic currents in Syria. Addressed to believers, the Gospel aimed to strengthen Christians in their faith in Jesus as the full presence of God among men and women. It reflects the Johannine school's conflicts with Baptist groups, gnostic spirituality, the Jews of the synagogue, and the world.—D.J.H.

520. [Jn 1:1-18] R. A. CULPEPPER, "The Pivot of John's Prologue," *NTStud* 27 (1, '80) 1-31.

Jn 1:1-18 is chiastic in structure and pivots on v. 12b ("and he gave them authority to become the children of God"). The following verses are linked: (A) 1-2 and 18, (B) 3 and 17, (C) 4-5 and 16, (D) 6-8 and 15, (E) 9-10 and 14, (F) 11 and 13, and (G) 12a and 12c. By claiming the designation *tekna theou*, the Johannine community identified itself as the heir to a role and standing that Israel had abdicated by its failure to receive the Son of God. This designation was rooted in OT concepts, the wisdom tradition, and especially the teaching of Jesus and the model prayer he gave his disciples. Reflecting the community's self-understanding, it functions as a significant integrating theme for much of the Fourth Gospel.—D.J.H.

521. [Jn 1:1-18] E. L. MILLER, "The New International Version on the Prologue of John," *HarvTheolRev* 72 (3-4, '79) 307-311.

There are at least eleven important shortcomings in the NIV's rendering of Jn 1:1-18. Some of them involve astonishing interpretational intrusions, and the reading adopted in vv. 3b-4a suggests a rather conservative approach to textual variants.—D.J.H.

522. [Jn 1:13] F. SALVONI, "Nascita verginale di Gesù," *RicBibRel* 15 (2, '80) 165-174.

Recent attempts at finding an implicit reference to the virginal conception in Jn 1:13 support the singular reading of "blood" in the Western text. The nexus between birth and blood is found in the Ambrosian formula of the Creed. To translate Jn 1:13 as "he was born . . . without an effusion of blood" would be to read it as a Johannine polemic against the Ebionites and other heterodox Jewish Christians who denied the virginity of Mary and the divinity of Jesus. Another interpretation, which goes back to Augustine, sees *non ex sanguinibus* as a reference to birth from a male and a female. In light of the OT usage of *dāmîm*, the article concludes that John wished to stress Jesus' divine, as opposed to his human, origin.—S.B.M.

523. [Jn 1:19-2:12] J. CAZEAUX, "'C'est Moïse qui vous condamnera . . .,'" *LumVie* 29 (149, '80) 75-88.

Far from rejecting Judaism and the Law of Moses, Jesus in the Fourth Gospel opens up the reality of Judaism to the extent that only authentic "Jews" can understand the person and message of Christ. This point emerges from a careful reading of the passages about the witness of John the Baptist to Jesus (1:19-34), the disciples' attempts at naming Jesus (1:35-51), and the sign performed by Jesus at Cana (2:1-12).—D.J.H.

Jn 1:29-34, § 25-486.

524. J. MIZZI, "The Old-Latin Element in Jn. I, 29-III, 26 of Cod. Sangallensis 60," *Sacris Erudiri* [Brugge] 23 ('78-'79) 33-62.

The marked pre-Vulgate character of the original, unemended text of Jn 1:29-3:26 in Codex Sangallensis 60 (a Latin manuscript from the 8th or 9th century) seems to have eluded the attention of scholars. The text exhibits a fundamentally Old Latin version akin to the European group of manuscripts and particularly to codices b and r¹. It has a sprinkling of characteristic variants and peculiar scribal errors, and shows traces of the influence of the Irish Vulgate.—D.J.H.

525. R. F. COLLINS, "Cana (Jn. 2:1-12)—The first of his signs or the key to his signs?" *IrTheolQuart* 47 (2, '80) 79-95.

The account of the water-become-wine in Jn 2:1-12 is not only the first of Jesus' miracles but also the key to the Johannine signs. The passage is characteristically Johannine, shows Jesus as the giver of messianic gifts, and must be understood against its OT background. From the standpoint of Johannine symbolism, the water-become-wine symbolizes the replacement of Jewish rites of purification with the gifts of the messianic era brought by Jesus. The dialogical insertion at 2:3b-4 indicates that all the signs of Jesus must be viewed in light of the hour of his crucifixion and resurrection.—D.J.H.

526. P. COURTHIAL, "Note sur Jean 3/12," *RevRéf* 31 (3, '80) 265-269.

Jesus' claim in Jn 3:12 to speak the truth about both earthly realities and heavenly realities

provides a good basis for the Reformed doctrine of the authority of Scripture in all realms of existence.—D.J.H.

527. [Jn 6] J. GIBLET, “La chair du Fils de l’homme,” *LumVie* 29 (149, ’80) 89-103.

Even though there are indications of a long maturation process in Jn 6, it is necessary to interpret the text as a whole and in its present form. For the Evangelist, the Son of Man was the incarnate Son descended from heaven to earth in order to manifest the Father and bring believers into communion with him. John enriched the eucharistic tradition by relating the sacrament to the recognition in authentic faith of the divine manifestation brought to pass in the incarnation and mission of the only Son.—D.J.H.

528. U. C. VON WAHLDE, “Faith and Works in Jn vi 28-29. Exegesis or Eisegesis?” *NovTest* 22 (4, ’80) 304-315.

The interpretation of Jn 6:28-29 as referring to the theological problem of faith and works finds no support in the rest of the Fourth Gospel. A simpler and more plausible explanation of the passage understands “working (doing) the works of God” in 6:28 as equivalent to “doing the will of God.” Jesus’ answer in 6:29 is that the will of God is that we believe in the one whom God has sent. This interpretation does not introduce themes foreign to the Gospel and resolves the problem of too many instances of misunderstanding.—D.J.H.

Jn 6:42, § 25-468.

529. [Jn 7:53–8:11] E. GOLDMAN, “Who Raises up the Fallen,” *Hebrew Studies* [Madison, WI] 20-21 (’79-’80) 54-59.

In commenting on the pericope about the woman taken in adultery (Jn 7:53–8:11), P. Billerbeck failed to note the rabbinic passages that mitigate the severity of both the biblical law against adultery and the treatment of the suspected adulteress. These mitigations were closely related to the whole rabbinic concept of repentance.—D.J.H.

530r. H. E. LONA, *Abraham in Johannes 8* [NTA 21, p. 199].

B. OLSSON, “Ett bidrag till metodfrågan” [A Contribution to the Question of Method], *SvenskExegÅrs* 45 (’80) 110-121.—Do all exegetical methods lead to the same goal? Lona’s answer to this question is positive. Faced with today’s confusing methodological situation, Lona wishes to put exegesis on a sound scientific basis. He considers various methods (classical exegesis, literary criticism, generative poetics, semiotics) and applies them to an exegesis of Jn 8. His conclusion is that the different methods are complementary and that exegetes should strive for a convergence of methods. What Lona has done is simply to bring additional methods into the service of the classic historical-critical method. But all exegetical methods do not, in fact, lead to the same goal. Each method strives to answer a certain set of questions. A variety of questions can be put to a text, and different questions call for different methods. In this regard P. Brask’s dissertation is helpful (*Tekst og tolkning. Bidrag til den litterære semantik*, 2 vols., 1974). Brask classifies various ways of approaching, describing, and interpreting texts.—B.A.P.

531. G. FERRARO, “‘Pneuma’ in Giov. 13,21,” *RivistBib* 28 (2, ’80) 185-211.

In order to explain the use of *pneuma* in Jn 13:21, the article first situates the verse with respect to the rest of the chapter: the disclosure of the betrayal, Peter’s dialogues with Jesus,

and Judas' betrayal and Peter's denial. Instead of interpreting *pneuma* anthropologically, we should construe it as the active presence of the Holy Spirit in Jesus. Examination of the connections between Jn 13:21 and themes in chap. 13 recurring throughout the Fourth Gospel shows that the verse is a culminating point preceded by anticipation, and followed by actualization, of the presence of the Spirit. This confirms the understanding of *pneuma* in 13:21 as the Spirit at work in Jesus rather than his human soul. Comparison of Jn 13:21 with other texts on the Spirit in the first part of the Gospel provides further confirmation of this interpretation.—S.B.M.

532. [Jn 13:31–17:26] J. PAINTER, "Glimpses of the Johannine Community in the Farewell Discourses," *AusBibRev* 28 ('80) 21-38.

Literary analysis of the Johannine farewell discourses suggests that, though they are unified in one sense, there are separable strata in them. Each stratum bears the reflection of a particular historical situation in the Johannine community: the experience of abandonment by Jesus (13:31–14:31), rejection by the synagogue (15:1–16:4a), and opposition to the synagogue (16:4b–33). The second and third versions were developed on the basis of the first. In the first stratum the Paraclete makes Jesus present, and in the second stratum the Spirit of Truth inspires Christian witness *viv-à-vis* persecution. The third stratum concerns the Paraclete in relation to the world and the Spirit of Truth in relation to believers. Jn 17:1–26 was inserted later in order to redirect attention to the tradition of Jesus' words.—D.J.H.

533. S. LÉGASSE, "Le retour du Christ d'après l'évangile de Jean, chapitre 14 et 16: une adaptation du motif de la Parousie," *BullLitEccl* 81 (3, '80) 161-174.

It is legitimate to recognize in Jn 14:2–3 a version of the parousia conceived as a coming of the glorified Christ upon earth in order to return to his heavenly abode in the company of his disciples. But in the rest of Jn 14 and in Jn 16 the ideas of going (14:2) and coming again (14:3) are developed with reference to the appearances of the risen Lord and communion with the Father and Son through the Paraclete, who brings knowledge of the divine mystery and supernatural joy.—D.J.H.

534. G. RINALDI, "Amore e odio (*Giov.* 15,1–16,4a)," *BibOr* 22 (2, '80) 97-106.

The article comments on Jn 15–16, which is divided into two sections, each concluding with the phrase "These things I have said to you" (16:4a, 33). The first section concerns the image of the vine and centers around the basic Johannine theme of love (15:1–17) and its opposite, hatred (15:18–16:4a). The second section has two subdivisions, one dealing with the departure of Jesus (16:4b–15) and the other with his return (16:16–33). By so carefully ordering his material, the Evangelist seems to have suggested that it should be committed to memory.—J.J.C.

Jn 16, § 25-533.

535. C. DIETZFELBINGER, "Die eschatologische Freude der Gemeinde in der Angst der Welt. Joh 16,16–33," *EvangTheol* 40 (5, '80) 420-436.

Jn 16:16–33 derives from a Johannine pupil and is a self-contained unit, albeit closely linked to the larger complex of 13:31–17:26. It consists of a reflection on the theme of sorrow and joy (16:16–24) and a discussion of enigmatic and direct communication by Jesus (16:25–33). Both parts relate to the problem of ongoing Christian existence. Given the world's hostility, the promised success associated with Jesus is an enigma, which is resolved by the Christology

affirmed in the text. Through the congregation's liturgical experience, the Christ of Easter participates in the sorrow of Christians and turns it into joy. The congregation thereby achieves the understanding that makes victory over the world possible.—F.W.D.

536. I. DE LA POTTERIE, "'Et à partir de cette heure, le Disciple l'accueillit dans son intimité' (Jn 19,27b). Réflexions méthodologiques sur l'interprétation d'un verset johannique,'" *Marianum* 42 (1-2, '80) 84-125.

The interpretation of Jn 19:27b as referring to the beloved disciple's welcoming the mother of Jesus in faith as his own mother [see § 19-164] has been vigorously contested by F. Neirynck [§ 24-848]. This response to Neirynck first traces the history of the interpretation of Jn 19:27b in the Greek patristic tradition, the Western tradition, and the modern era. The second part of the article shows how the Johannine uses of *lambanein tina*, *lambanein eis*, *idios* and *ta idia*, and *eis ta idia* support the spiritual interpretation.—D.J.H.

537. K. ZELZER, "*OUDEPŌ GAR ĒIDEISAN* - 'denn bisher hatten sie nicht verstanden.' Philologisches zu Übersetzung und Kontextbezug von Jo. 20,9,'" *Wiener Studien* [Vienna] 14 ('80) 56-74.

The article supplies the full argumentation and documentation for the proposal [see § 25-151] that the phrase *oudepō gar ēdeisan* in Jn 20:9 be translated, "For hitherto they had not understood."—D.J.H.

Acts of the Apostles

538. M. DE BURGOS NÚÑEZ, "Opción profética y pluralismo teológico en la eclesiología de los Hechos de los Apóstoles," *Communio* 13 (2, '80) 151-195.

This study of the prophetic option and theological pluralism in Acts discusses (1) the prophetic option in primitive Christianity in terms of the search for identity vis-à-vis Judaism and the option for Jesus and the rejection of Judaism's spiritual mechanisms, (2) the ecclesiological significance of the "council" of Jerusalem (Acts 15) in light of its circumstances and prophetic decision, and (3) Luke's understanding of agreement within the church with reference to the Jewish-Christian community of Jerusalem and the pluralistic ecclesiological dimension of the Jerusalem council. The apostolic assembly described in Acts 15 definitively sanctioned the prophetic option of the church and the Christian freedom of both Jews and Gentiles vis-à-vis the yoke of the Law.—D.J.H.

539. J. DUPONT, "L'apôtre comme intermédiaire du salut dans les Actes des Apôtres," *RevThéolPhil* 30 (4, '80) 342-358.

Apart from Acts 14:4, 14, the term "apostle" in Lk-Acts designates the Twelve whose apostolic ministry was located in Jerusalem. As ministers of the word, the apostles mediated between the Christ-event witnessed by them and the people to whom their witness was directed. The salvation proclaimed by the apostles involved the kingdom of God, the remission of sins, the person of Jesus, and the fulfillment of God's promises. The church is the place where the apostolic witness remains present after the departure of the apostles.—D.J.H.

540. J. JERVELL, "Die Zeichen des Apostels. Die Wunder beim lukanischen und paulinischen Paulus," *Studien zum Neuen Testament und seiner Umwelt* [Linz] 4 ('79) 54-75.

Paul the wonder-worker is portrayed in Acts as a suffering figure; his miracles do not rescue

him from threats and persecutions. Rather, Paul's miracles manifest his preaching as an irresistible force and serve as legitimating signs accompanying that preaching. According to Paul in his letters, miracles were part of his gospel and inextricably bound up with his preaching. Luke and Paul shared a common vision of the relation between miracle and word, and of the function of miracles in the division between church and synagogue. They differed chiefly with respect to Paul's insistence on the weakness of the miracle worker.—D.J.H.

541. J. KURICHIANIL, "The Speeches in the Acts and the Old Testament," *IndTheolStud* 17 (2, '80) 181-186.

The speeches in Acts contain so much unmistakable evidence of dependence on OT speeches that the OT must be regarded as their primary source. For example, Paul's farewell speech to the elders at Miletus in Acts 20:18-35 and Samuel's farewell speech in 1 Sam 12:1-25 share many striking similarities in structure and wording.—D.J.H.

542. O. F. MEINARDUS, "The Site of the Apostle Paul's Conversion at Kaukab," *BibArch* 44 (1, '81) 57-59.

Four traditional sites associated with Paul's conversion and ministry in and around Damascus are singled out and commemorated: the house of Judas (Acts 9:11), the house of Ananias, the site of the apostle's escape (Acts 9:25), and the site of his conversion (Acts 9:3; 22:6).—E.G.B.

543. R. F. O'TOOLE, "Christian Baptism in Luke," *RevRel* 39 (6, '80) 855-866.

Luke did not feel that he had to speak of baptism or any other related practice every time someone became a Christian. Nor when he spoke of baptism, did he always state everything that baptism includes. But there is no doubt that, according to Luke, every Christian baptism involves the reception of the Spirit. Moreover, a baptism of the Spirit that does not have reference to Christian baptism cannot be based on Lk-Acts.—D.J.H.

544. J. ZUMSTEIN, "L'apôtre comme martyr dans les Actes de Luc. Essai de lecture globale," *RevThéolPhil* 30 (4, '80) 371-390.

The theme of violence against the apostles understood as witnesses is discussed as it appears in each section of Acts, from both literary and theological perspectives. Acts uses three literary models to describe the witness in the midst of conflict: the witness preaching on Jewish soil, the witness preaching on pagan soil, and the witness as prisoner. These three models are organized around conflict and the word as their constitutive categories. In addition, Acts employs various literary devices: the refrain, the discourse as an interpretation of the narrative, and parallelism in the descriptions of the witnesses. The insistence that the witnesses' mission takes place "under the cross" is balanced by their successes as intermediaries of salvation.—D.J.H.

Acts, §§ 25-496-498, 501, 503, 555.

545. [Acts 1:16-20] F. MANNS, "Un midrash chrétien: le récit de la mort de Judas," *RevSciRel* 54 (3, '80) 197-203.

The account of Judas' death in Acts 1:16-20 is an explicit midrash, since it concludes with OT quotations (Pss 69:26; 109:8). It employs midrashic techniques and alludes to the OT story of Cain's death (see Gen 4:1-16). The Matthean version of Judas' death (Mt 27:3-10) is also an explicit midrash concluding with a composite OT quotation (Zech 11:11-13; Jer 32:10-14; 19:4)

and employing several midrashic techniques. The midrashic elements in these accounts serve to situate the event in the context of salvation history.—D.J.H.

546. [Acts 10:1–11:18] K. HAACKER, “Dibelius und Cornelius. Ein Beispiel formgeschichtlicher Überlieferungskritik,” *BibZeit* 24 (2, '80) 234-251.

According to M. Dibelius, Luke combined two originally independent stories (the conversion of Cornelius and the vision of Peter) and developed their significance in Acts 10:1–11:18. But Dibelius's argument is open to criticism with regard to internal logic and omission on several points: the supposed tension between Acts 11:15 and 10:34-43, the supposed tension between Acts 11:3 and the account in chap. 10, the alleged superfluity and foreignness of the speech in Acts 10:34-43 in relation to the context of chap. 10, and the character of the reconstructed form of the Cornelius story. Dibelius's position proceeds from an aesthetic judgment based on a faulty understanding of the social structure of the primitive church.—D.J.H.

547. J. L. NOLLAND, “A Fresh Look at Acts 15.10,” *NTStud* 27 (1, '80) 105-115.

The overall thesis of Acts 15:7-11 is that the Jewish Law is not salvific. Peter argues that its absence did not preclude Cornelius' salvation (vv. 7-9), that its presence did not bring the experience of salvation to the Jews (v. 10), and that Jew and Gentile alike attain salvation through faith (v. 11).—D.J.H.

548. [Acts 17:28] A. VAN DE BUNT-VAN DEN HOEK, “Aristobulos, Acts, Theophilus, Clement. Making use of Aratus' *Phainomena*: a peregrination,” *Bijdragen* 41 (3, '80) 290-299.

The Jewish apologist Aristobulos and Theophilus of Antioch quoted vv. 1-9 of the prologue to Aratus' *Phainomena*. Acts 17:28 contains the first half of v. 5 (“for we are indeed his offspring”), and Clement of Alexandria quoted a number of verses. In each case the material appears in the context of the discussion between Judaeo-Christian thought and Greek philosophy regarding God's power and care for creation. The contours of these discussions vary, but in some places borrowing does seem to have occurred. Aristobulos and Luke may witness to the Jewish apologetic tradition that postulated the dependence of Greek philosophy on the Pentateuch.—D.J.H.

549. B. TRÉMEL, “A propos d'Actes 20,7-12: puissance du thaumaturge ou du témoin?” *RevThéolPhil* 30 (4, '80) 359-369.

In the story of Paul's restoring Eutychus to life (Acts 20:7-12), the inclusion formed by vv. 7 and 11 highlights the importance of the breaking of the bread, the word, and departure. The central episode concerns the death and resurrection of Eutychus, and the account is organized around a series of contrasts: high/low, light/darkness, and life/death. Paul exercises his wonder-working power as a minister of the word through the force of that word.—D.J.H.

EPISTLES—REVELATION

Paul

550. J.-N. ALETTI, “Bulletin paulinien,” *RechSciRel* 68 (4, '80) 553-573.

This bulletin of ten recently published books (in various languages) on the Pauline corpus

contains four sections: commentaries (two items), works on a single letter (three), works of synthesis (three), and historical research (two).—D.J.H.

551. P. BOWERS, "Paul and Religious Propaganda in the First Century," *NovTest* 22 (4, '80) 316-323.

Paul's understanding of his mission in terms of geographical expansion is virtually unparalleled in his contemporary setting and background. On the part of the wandering preachers there was no attempt at a purposeful and systematic canvassing of the world, and the Eastern mystery cults were spread more by patterns of social circulation than by individuals with a sense of vocation to effect geographical expansion for their particular cult.—D.J.H.

552. D. J. DOUGHTY, "Women and Liberation in the Churches of Paul and the Pauline Tradition," *Drew Gateway* [Madison, NJ] 50 (2, '79) 1-21.

In the Pauline communities, human relationships in marriage and in the life and work of the church were characterized by complete equality between men and women. This understanding of human relationships was grounded in the gospel that Paul proclaimed. In the post-Pauline communities, worldly structures of subordination were not fundamentally challenged and finally became normative even for the life of the church (see Col 3:18-19; 1 Tim 2:11-15; 1 Cor 14:33-36). From Paul we learn that authentic liberation must mean not only equality between men and women but also freedom from every social and institutional structure of sexual oppression and exploitation.—D.J.H.

553. H. J. DYCK, "The Conversion of Paul: A Model?" *Direction* 9 (4, '80) 3-9.

Paul's encounter with Christ made him realize that what he had regarded as service was really resistance to God's program. It also forced him to reorganize into a new theological framework all his former ideas concerning Israel, the Gentiles, the righteousness of the Law, salvation, and eschatology. Paul's conversion is more an example than a model, and functions better as illustration than as prescription.—D.J.H.

554. J. ECKERT, "Der Gekreuzigte als Lebensmacht. Zur Verkündigung des Todes Jesu bei Paulus," *TheolGlaub* 70 (2, '80) 193-214.

The core elements in Paul's theology of the cross are the scandal of the cross, the crucified one as the living Lord, the death of Jesus as the event of salvation, and the lordship of the crucified one in the life of the apostle and of the faithful. The strength of the crucified one became manifest in his humiliation, and his greatness was revealed in the sacrifice of his life. The word of the cross is good news.—D.J.H.

555. M. S. ENSLIN, "Emphases and Silences," *HarvTheolRev* 73 (1-2, '80) 219-225.

Paul's letters, far from being unknown to Luke, were the reason for his choice of Paul as the figure epitomizing the Gentile mission. There is also evidence of Luke's readiness to transfer to other characters and places in his narrative incidents that were awkward and unwelcome before alteration. When Paul's own letters are regarded as our one and only reliable, firsthand source of information about his words and deeds, and when Acts is not made the procrustean bed on which Paul is forced to lie, the emphases of the one and the silences of the other become increasingly conspicuous and important to the historian.—D.J.H.

556. W. W. GASQUE, "Images of Paul in the History of Biblical Interpretation," *Crux* 16 (3, '80) 7-16.

Various disciples and interpreters of Paul have viewed him as orthodox, introspective, antithetical, Hegelian, Roman, Hellenistic, syncretistic, existentialist, or Jewish. Any interpretation of Paul that ignores his Roman, Hellenistic, Jewish, or Christian dimensions will inevitably be inadequate or at least one-sided.—D.J.H.

557. P.-E. GUILLET, "Paul de Tarse témoin de Jésus," *CahCercErnRen* 28 (116, '80) 134-148.

The genuine letters of Paul (Galatians, Romans, 1-2 Corinthians) contain features that demonstrate his belief in the historical existence of Jesus. Paul took over some beliefs about Jesus from the Hellenists, but added others such as redemption, grace, and Christ's indwelling in each believer.—D.J.H.

558. S. E. JOHNSON, "Tarsus and the Apostle Paul," *LexTheolQuart* 15 (4, '80) 105-113.

Although Paul's letters show much acquaintance with Jewish tradition, his thinking and modes of argument are only partly Jewish. He obviously had some Greek education and must have studied in Tarsus as well as Jerusalem (cf. Acts 22:3). Tarsus was an important Greek-speaking city in Paul's time, with both philosophical schools and schools of rhetoric. As an apostle, Paul shared the social position of the Stoic and Cynic philosophers rather than the rabbis. Finally, in spite of the individuality of his Greek style, recent research has shown that Paul knew and used the methods of contemporary Greek oratory. His dual cultural upbringing and his native genius prepared him to be the cosmopolitan apostle to the Gentiles.—E.G.B.

559. K. LEHMANN, "Zur Ausübung geistlicher Vollmacht. Einige Beobachtungen zum paulinischen Autoritätsverständnis," *IntKathZeit/Communio* 9 (5, '80) 394-398.

In times of controversy Paul appealed not to his own authority but to the gospel, which is the faith of the church. Rather than accepting the standards of the "superlative apostles" (2 Cor 12:11), Paul pointed to his weakness as proof of the gospel's power.—D.J.H.

560. L. LÓPEZ DE LAS HERAS, "El Espíritu Santo y la unidad de los cristianos," *Studium* 20 (2, '80) 169-189.

Paul's understanding of the Holy Spirit's function in unifying Christians is discussed under the following headings: our individual Christian existence as the work of the Spirit, the church as the body of Christ through the Spirit, and the unity of the church in the diversity of functions through the same Spirit (the unitive function of the hierarchy through the Holy Spirit, the charisms of the Spirit and the unity of the church).—D.J.H.

561. G. LÜDEMANN, "Zum Antipaulinismus im frühen Christentum," *EvangTheol* 40 (5, '80) 437-455.

F. C. Baur's findings relative to the question of anti-Paulinism in the early church remain substantially sound but require some adjustment. James, not Peter (as affirmed by Baur), was responsible for an anti-Pauline stance, which included refusing to accept the collection intended for the Jerusalem community. The opponents described in 2 Corinthians and Galatians are to be connected with Jerusalem and interpreted as violating the apostolic provisions discussed in Galatians 2.—F.W.D.

562. A. J. MALHERBE, "MĒ GENOITO in the Diatribe and Paul," *HarvTheolRev* 73 (1-2, '80) 231-240.

The use of *mē genoito* as a response in a dialogue without its being part of a larger sentence is unique to Epictetus and Paul. Paul almost always places it at the beginning of an argument; Epictetus does so only sometimes. Paul always makes it grammatically clear that the objection is a false conclusion to what has been said; Epictetus does so only on occasion. Paul and Epictetus both state the objection as a rhetorical question to show that it is absurd. Paul always gives a reason for his rejection of the false conclusion; Epictetus does so only sometimes. With one exception, the reason that Paul advances introduces the theme of the following argument; Epictetus' reason does so only occasionally. Thus the formal and functional agreements between Paul and Epictetus are more far-reaching than R. Bultmann demonstrated.—D.J.H.

563. H. MOXNES, "Nyere Paulus-litteratur på engelsk" [Recent Paul-Literature in English], *NorskTeolTids* 81 (3, '80) 165-171.

Descriptions and evaluations of recent books on Paul by E. P. Sanders, J. W. Drane, N. A. Dahl, K. Stendahl, J. A. T. Robinson, and M. D. Hooker.—D.J.H.

564. E. F. OSBORN, "The Unity of God in Pauline Thought," *AusBibRev* 28 ('80) 39-56.

Paul insisted that there is one sovereign and good God, who is Creator of all that is; that there is one world and one Christ; that there is only one gospel, which is divine truth; and that there is one way of faith and life. Paul was concerned to let God be God in the realms of the world, truth, and ethics. This thesis is developed with reference to the various understandings of the "righteousness of God" in Romans that have been proposed by E. Käsemann, E. P. Sanders, U. Wilckens, and P. Stuhlmacher.—D.J.H.

565. G. OUTKA, "On Harming Others," *Interpretation* 34 (4, '80) 381-393.

Analysis of several Pauline texts (Gal 6:2, 5; 1 Cor 8:1-13; Rom 14:1-15:13) suggests that some persons are neither wholly invulnerable to the actions of others nor wholly vulnerable. The notion of co-responsibility limits the harm that the strong may inflict on the weak, and accounts for the apparent immunity of the strong to the actions of the weak.—D.J.H.

566. F. PASTOR, "Libertad helénica y libertad paulina (II)," *MiscCom* 37 (71, '79) 219-237.

The ideas of freedom in the writings of Epictetus and Philo are analyzed and compared with the Pauline concept of freedom [see § 21-471]. A radical difference between Paul's understanding and Epictetus' is that Paul conceived freedom as a gift from Christ. For Epictetus, freedom had a psychological dimension that is absent from Paul's concept. Whatever superficial terminological contact there may be between the two definitions, Paul's idea of freedom was elaborated quite independently of Epictetus'. On the other hand, between Philo's understanding of freedom and Paul's there is a greater affinity at a much deeper level of meaning. Both Philo and Paul insisted on the action of God in the process of liberation. Paul's originality is evident in his theme of freedom from the Law and in the role he assigned to the Spirit in the experience of freedom.—S.B.M.

567. M. SMITH, "Pauline Worship as Seen by Pagans," *HarvTheolRev* 73 (1-2, '80) 241-249.

Many phenomena described in Paul's letters would have been classified by his pagan contemporaries as magical. These include baptism as sharing in the death and resurrection of Jesus, the presence of the Spirit, the content of a typical prayer meeting, speaking in tongues,

and the sacred meal. This conclusion is based on parallels drawn from pagan magical texts.—D.J.H.

568. J. STĘPIEŃ, “‘Syneidesis.’ La conscience dans l’anthropologie de Saint-Paul,” *RevHist PhilRel* 60 (1, ’80) 1-20.

The French version of an article published in German in *CollTheol* [§ 24-173].—D.J.H.

569. A. J. M. WEDDERBURN, “Keeping up with Recent Studies: VIII. Some Recent Pauline Chronologies,” *ExpTimes* 92 (4, ’81) 103-108.

The recent attempts at dating the events in Paul’s life by P. Vielhauer, A. Suhl, R. Jewett, and G. Lüdemann are described and evaluated. Then the following Pauline chronology is proposed: conversion (A.D. 30-32); first visit to Jerusalem (32-34); second visit to Jerusalem (winter 44/45 or winter 45/46); mission to Cyprus and southern Asia Minor (45-46); quarrel with Barnabas (winter 46/47); mission to Macedonia and Achaia (47-51), and the composition of 1(-2) Thessalonians; mission in Galatia, Phrygia, and Asia, and the collection journey (52-58), and the composition of Galatians, 1-2 Corinthians, and Romans; arrest in Jerusalem and the Caesarean imprisonment (58), and the composition of Philemon; journey to Rome (60); and Roman imprisonment (60-), and perhaps the composition of Philippians.—D.J.H.

Paul, §§ 25-540, 631.

Romans, 1-2 Corinthians

- 570r. C. E. B. CRANFIELD, *A Critical and Exegetical Commentary on the Epistle to the Romans* [NTA 20, pp. 115-116; 24, p. 91].

T. WRIGHT, “Godliness and Good Learning: Cranfield’s Romans,” *Themelios* 6 (1, ’80) 18-24.—These two volumes are the finest work on Romans to appear in English in this century. They are characterized by extraordinary analytical skill, sensitivity to the finer points of grammar and their theological significance, and unobtrusive godliness. They reassert the Reformed position: God has only one plan of salvation; the Law is fulfilled; faith is surrender to the gospel; Jesus earned the righteousness now shared with his people; and God still has purposes for the Jews. Questions are raised regarding Cranfield’s stress on the continuity of God’s purposes, his view of the place of the cross, and his interpretations of Rom 7:13-25 and 9:1-11:36.—D.J.H.

Rom 4:9-12, § 25-696.

571. P.-É. LANGEVIN, “Exégèse et psychanalyse. Lecture psychanalytique de *Romains* VII et VIII,” *LavThéolPhil* 36 (2, ’80) 129-137.

Psychoanalysis can contribute greatly to the objective understanding and appropriation of biblical texts. For example, there is a striking similarity or homology between the religious experience described by Paul in Romans 7-8 and the situations of internal division that psychoanalysis has discovered in the normal development of the human personality.—D.J.H.

572. J. MAY, “Religious Symbolisations of Nature in Ethical Argumentation. A ‘Pragmase-mantic’ Analysis of Romans 8:18-25 and a Buddhist Comparison,” *LingBib* 48 (’80) 19-48.

Taking its point of departure from a “pragmasemantic” analysis of Rom 8:18-25, the article

(1) shows that “nature,” though it is only implicit as a concept in the NT, has a central place in the Christian symbolic scheme, (2) suggests how this religious symbolization of nature was inserted by Paul and might be reinserted today into chains of argument with ethical import, and (3) proposes that such argumentation might be considerably modified by the inclusion of Buddhist symbolizations of nature.—D.J.H.

573. G. W. MACRAE, “A Note on Romans 8:26-27,” *HarvTheolRev* 73 (1-2, '80) 227-230.

Rom 8:27 is a further explanation of 8:26, and by referring back to 8:6 it makes more explicit the statement that “we do not know what to pray for as we ought.” Because the Spirit of God dwells within the believer (8:9), it can effectively intercede. Because it is God’s Spirit, it can search out the inner spiritual goals of the believer and represent them as God wishes prayer to do.—D.J.H.

574. G. DELLING, “Die Entfaltung des ‘Deus pro nobis’ in Röm 8,31-39,” *Studien zum Neuen Testament und seiner Umwelt* [Linz] 4 ('79) 76-96.

In his reflection on “God is for us” in Rom 8:31-39, Paul made use of Christian kerygmatic formulas (v. 34) as well as traditions from the OT and Judaism (vv. 32, 33, 35, 36, 38). But the passage also contains expressions that are distinctively Pauline (vv. 35, 38). Moreover, Paul was responsible for the arrangement of the elements, the structure, the train of thought, and the general wording.—D.J.H.

Rom 9–11, § 25-600.

575. M. W. DUGGAN, “The Spirit in the Body in First Corinthians,” *BibToday* 18 (6, '80) 388-393.

Paul’s basic theme of instruction in 1 Corinthians was that life according to the Spirit must be life in the body. Spiritual life is expressed through the body; it is both corporeal and corporate.—D.J.H.

576. E. A. LAVERDIERE, “Paul’s First Letter to the Corinthians,” *BibToday* 18 (6, '80) 371-378.

Recent commentaries on 1 Corinthians emphasize either what Paul wrote or how he communicated. The letter treats evangelization and catechesis (1:10–4:21), doctrine (15:1-58), ethics (5:1–6:20; 7:1–11:1), the Eucharist and the assembly (11:2–14:40), and concern for the other churches (16:1-4). It provides model responses for urban Christians in a world that does not share their values.—D.J.H.

577. [1 Cor] M. F. PERLEWITZ, “The Unity of the Body of Christ,” *BibToday* 18 (6, '80) 394-398.

Paul’s message in 1 Corinthians is that unity exists among us through the gift of God in Christ. Besides establishing his position on the basis of the traditional authorities, Paul made ample use of rhetorical questions and antinomies as a means of grappling with life’s questions.—D.J.H.

578. P. VAN LINDEN, “Paul’s Christology in First Corinthians,” *BibToday* 18 (6, '80) 379-386.

Paul’s responses in 1 Corinthians to the tensions and problems in the community reveal how sharply his Christology of the crucified Jesus contrasted with the Corinthians’ understanding of Christ. They also show how greatly his new vision of life’s purpose (to build up Christ’s body in unity) differed from the way the Corinthians were living.—D.J.H.

579. C. MANGAN, "Christ the Power and the Wisdom of God: The Semitic Background to 1 Cor 1:24," *Proceedings of the Irish Biblical Association* [Dublin] 4 ('80) 21-34.

In the OT and intertestamental literature, the link between wisdom and power is prominent wherever the activity of God is in evidence: God is in control of creation and salvation, and he can turn the tables on those who seem to themselves to be powerful. In 1 Cor 1:24 Paul expressed his realization that the same powerful wisdom of God was present in the crucified Jesus. This insight was not inconsistent with the beliefs of the Evangelists, for whom the power and wisdom of God were manifested in Jesus' words and deeds during his public ministry.—D.J.H.

580. [1 Cor 5:1-13] A. YARBRO COLLINS, "The Function of 'Excommunication' in Paul," *HarvTheolRev* 73 (1-2, '80) 251-263.

The incestuous alliance condemned by Paul in 1 Cor 5:1-13 was probably put forward as a legitimate and even commendable exercise of Christian freedom. Paul apparently believed that the guilty member of the Corinthian community could be submitted to Satan's power by the spoken word of the Christian assembly under the appropriate circumstances. The reasons for expelling the incestuous man were to guard the holiness of the community and to avoid offending the presence of the Holy Spirit.—D.J.H.

581. J. I. MILLER, "A Fresh Look at I Corinthians 6. 16 f.," *NTStud* 27 (1, '80) 125-127.

The verb *kollasthai* in 1 Cor 6:16-17 suggests adhesion rather than sexual intercourse. It prepares the Corinthians for the practical but stern injunctions of 6:18-20 by contrasting *sarkamian* with *hen pneuma*.—D.J.H.

582. R. A. HORSLEY, "Gnosis in Corinth: I Corinthians 8. 1-6," *NTStud* 27 (1, '80) 32-51.

The principles of gnosis and the general religious viewpoint of the "strong" Corinthians in 1 Cor 8:1-6 can be found in the Hellenistic-Jewish theology represented by Philo and the Wisdom of Solomon. This thesis is established by discussing the Hellenistic-Jewish gnosis behind the slogans in vv. 1 and 4, the missionary context of Hellenistic Judaism and early Christianity, the broader pattern of the Corinthians' religious outlook [see §§ 21-826; 22-492; 23-202, 563, 934], other aspects of the Corinthians' gnosis, and Paul's response to it.—D.J.H.

583. J. MURPHY-O'CONNOR, "Sex and Logic in 1 Corinthians 11:2-16," *CathBibQuart* 42 (4, '80) 482-500.

In 1 Cor 11:2-16 Paul presented a perfectly coherent, multipronged argument against hair arrangements that tended to blur the distinction between the sexes. Having spelled out the principle (v. 3) and articulated the problem (vv. 4-6), he offered a theological reason for the distinction (vv. 7-9), pointed out to the women that their new power and equality were related to their being fully women (vv. 10-12), evoked popular Stoic philosophy, which saw hair arrangements as something more than mere convention (vv. 13-15), and noted that all the churches agreed that men should look like men and women like women (v. 16).—D.J.H.

584. [1 Cor 12:12-26] A. E. HILL, "The Temple of Asclepius: An Alternative Source for Paul's Body Theology?" *JournBibLit* 99 (3, '80) 437-439.

Many clay replicas of hands and feet, arms and legs, breasts and genitals, eyes and ears, and heads were found in the ruins of the Temple of Asclepius at Corinth. This emphasis on the

individual dismembered parts of the body, in contrast to the whole person, may have influenced Paul's thought and language in 1 Cor 12:12-26.—D.J.H.

585. N. M. FLANAGAN AND E. H. SNYDER, "Did Paul Put Down Women in 1 Cor 14:34-36?" *BibTheolBull* 11 (1, '81) 10-12.

1 Cor 14:34-35 may represent a quotation from the letter Paul was answering (see 7:1) and as such may express the view of those whom he chided in 14:36. If so, the content of 14:34-35 was not Paul's opinion but quite contrary to his personal thought (see 1 Cor 11:5; Gal 3:28).—D.J.H.

586. D. R. MACDONALD, "A Conjectural Emendation of 1 Cor 15:31-32: Or the Case of the Misplaced Lion Fight," *HarvTheolRev* 73 (1-2, '80) 265-276.

The autograph of 1 Corinthians did not contain 15:31c ("which I have in Christ Jesus our Lord"), even though it appears in our textual archetype and all subsequent manuscripts. In 1 Cor 15:31-32 Paul was denying the legend about his fight with the lion at Ephesus: "By your own boast, brothers, if, humanly speaking, I fought with beasts at Ephesus, what have I gained?" 1 Cor 15:31c was interpolated by a scribe in order to harmonize this text with 2 Tim 4:17.—D.J.H.

587. G. LUEDEMANN, "The Hope of the Early Paul: From the foundation-preaching at Thessalonika to 1 Cor. 15:51-57," *PerspRelStud* 7 (3, '80) 195-201.

Both 1 Thes 4:13-17 and 1 Cor 15:51-57 concern the fate of Christians at the parousia. In 1 Thes 4:13-17 the dead Christians are treated as an exception, and resurrection means being restored to the body as it was before death. In 1 Cor 15:51-57 the survivors are the exception, and resurrection means being transformed or becoming imperishable. The theological model underlying 1 Thes 4:13-17 is the causal connection between Jesus' resurrection and the believer's union with Jesus at the parousia (see 1 Thes 1:10). In 1 Cor 15:51-57 the concept of translation is replaced by that of transformation ("as for Christ, so for the Christian").—D.J.H.

588. [2 Cor 3:7-18] A. T. HANSON, "The Midrash in II Corinthians 3: A Reconsideration," *JournStudNT* 9 ('80) 2-28.

In the Judaism of the first three centuries A.D., there was a tradition that if anyone in Scripture was described as having seen God, he or she must have seen the "image" of God, and that probably God's image took the form of a man. In his midrash on Exod 34:29-35 in 2 Cor 3:7-18, Paul understood that the one Moses saw in the tabernacle was the preexistent Christ in the form of a man. The reason Moses put on a veil was to prevent the messianic glory of the preexistent Christ from being seen by the Israelites. This was motivated by Moses' knowledge of the divine plan that Israel's blindness would give the Gentiles an opportunity to believe and become members of God's people.—D.J.H.

Galatians—Philemon

- 589r. H. D. BETZ, *Galatians* [NTA 24, p. 195].

C. K. BARRETT, "Galatians as an 'Apologetic Letter,'" *Interpretation* 34 (4, '80) 414-417.—No one will be able to withhold praise from Betz's outstanding achievement in biblical scholarship. Though old-fashioned in its concerns (grammatical, lexical, historical, theological),

the commentary is fresh, fascinating, and illuminating. The parallels with ancient rhetorical texts help considerably in understanding the epistle. Nevertheless, other factors in addition to Greco-Roman models entered into the letter's composition and must be allowed significant weight in its interpretation.—D.J.H.

590. N. L. BAKER, "Living the Dream: Ethics in Ephesians," *SWJournTheol* 22 (1, '79) 39-55.

Paul's approach to the moral life was theological, practical, and pastoral. The dominant principle of Paul's ethic was love. In Ephesians he urged his readers to promote the church's unity (4:1-16), to break with pagan ways (4:17-5:20), to build Christian homes (5:21-6:9), and to put on the armor of God (6:10-20).—D.J.H.

591. B. CORLEY, "The Theology of Ephesians," *SWJournTheol* 22 (1, '79) 24-38.

After commenting on the hymnic and prayerful character of Ephesians and its reminder-and-congratulation dimension, the article discusses the eternal purpose of God, election in Christ, the revelation of the mystery, the new people of God, the unity of believers, images of the church, and the sovereign and exalted Christ.—D.J.H.

592. F. D. HOWARD, "An Introduction to Ephesians," *SWJournTheol* 22 (1, '79) 7-23.

Although it is impossible to establish the Pauline authorship of Ephesians, it is even more difficult to prove that someone else wrote it. There is no convincing reason to reject the traditional view that Paul wrote Ephesians from Rome during his first imprisonment there in A.D. 61-63. The epistle sets forth the theme of God's redemptive purpose toward all humanity in the context of prayerful concern (1:1-3:21) and appeals to its readers for the daily expression of redemptive love in holy living (4:1-6:24). A three-page outline of the epistle is included.—D.J.H.

593. D. L. TURNER, "Ephesians 2:3c and *Peccatum Originale*," *GraceTheolJourn* 1 (2, '80) 195-219.

The Semitic phrase *tekna . . . orgēs* in Eph 2:3c describes unsaved individuals as worthy objects of God's wrath. The word *physei* explains the reason for this most perilous position: Human beings are in a state of spiritual death due to their hereditary moral corruption. They are "natural children of wrath."—D.J.H.

594. J. A. BROOKS, "Exposition of Philippians," *SWJournTheol* 23 (1, '80) 23-36.

The content of Paul's letter to the Philippians is discussed according to the following outline: introduction (1:1-11), present situation (1:12-26), appeal to the church (1:27-2:18), Paul's plans for his assistants (2:19-30), warning against false teaching (3:1-4:1), further appeals (4:2-9), gratitude for the gift (4:10-20), and conclusion (4:21-23). [The same issue (pp. 37-54) contains D. C. George's article on preaching on Philippians.]—D.J.H.

595. J. A. BROOKS, "Introduction to Philippians," *SWJournTheol* 23 (1, '80) 7-22.

The occasion for Paul's letter to the Philippians was the return of Epaphroditus to Philippi. Paul wanted to head off any criticism to the effect that Epaphroditus had deserted him in his time of need. He also wished to deal with problems caused by false teachers and division in the church, to thank the Philippians for their gift, and to convey to what was perhaps his favorite church a personal word about his situation and prospects.—D.J.H.

596. P. D. FEINBERG, "The Kenosis and Christology: An Exegetical-Theological Analysis of Phil 2:6-11," *Trinity Journal* [Deerfield, IL] 1 (1, '80) 21-46.

Phil 2:6-11 precludes an adoptionist Christology or any interpretation that allows for only a human Jesus. The kenosis consisted in Christ's surrender of his position (though not of his powers or prerogatives), his assumption of genuine humanity, the veiling of his preincarnate glory, and his voluntary nonuse of divine attributes. It required that Jesus depend on the Holy Spirit, and resulted in his exaltation to the superlative position.—D.J.H.

597. [Phil 2:11] K. GAMBER, "In gloria est Dei Patris. Zu einer Textänderung in der Neo-Vulgata," *BibZeit* 24 (2, '80) 262-266.

The earliest Latin translators and Jerome rendered *eis doxan* of Phil 2:11 in a local sense as *in gloria*. The Neo-Vulgata's *in gloriam* contradicts the ecclesiastical tradition prior to Luther, and is an unnecessary change.—D.J.H.

598. R. E. H. UPRICHARD, "The Relationship of Circumcision to Baptism with particular reference to Colossians 2. 11-13," *IrBibStud* 2 (4, '80) 203-210.

There are many grounds for maintaining a relationship of equivalence between circumcision and baptism in Col 2:11-13 and other NT texts. The contention that baptism replaced circumcision as a covenant sign also seems to be implicit. This interpretation is consistent with Paul's general outlook and with the way in which baptism is a fulfillment of the significance of circumcision.—D.J.H.

599. F. F. BRUCE, "St. Paul in Macedonia: 2. The Thessalonian Correspondence," *BullJohn RylUnivLibMan* 62 (2, '80) 328-345. [See § 24-165.]

The evidence in the two Thessalonian letters points to Paul as their primary author. 1 Thessalonians is much more informative than 2 Thessalonians about the movements of Paul and his companions after their departure from Thessalonica. 2 Thessalonians has been interpreted as a pseudonymous replacement for 1 Thessalonians and as a response to gnosticism. It has also been viewed as a letter to another Macedonian church or to a specific group in the Thessalonian church. The suggestion that 2 Thessalonians preceded 1 Thessalonians fails to explain adequately the eschatological thinking of the two letters.—D.J.H.

1 Thes, § 25-408.

600. G. E. OKEKE, "1 Thessalonians 2. 13-16: The Fate of the Unbelieving Jews," *NTStud* 27 (1, '80) 127-136.

1 Thes 2:13-16 and Romans 9-11 represent distinct approaches to the question of the fate of humanity in salvation history. In 1 Thes 2:13-16 the sense of the nearness of the parousia is the background for Paul's statement about the Jews and all persecutors of the church. In view of the impending judgment, Israel's no meets with God's no. In Romans 9-11 Paul wrote from the conviction that unbelieving Jews will ultimately accept the mercy of God in Christ. In view of the expansion of the mission field while the parousia is still in the future, Israel's no meets with God's yes by means of jealousy. The difference between the two passages does not make 1 Thes 2:13-16 non-Pauline, and harmonizing it to fit into the theological framework of Romans 9-11 is unacceptable exegesis.—D.J.H.

601. Z. I. HERMAN, "Il significato della morte e della risurrezione di Gesù nel contesto escatologico di 1 Ts. 4,13-5,11," *Antonianum* 55 (3, '80) 327-351.

1 Thes 4:13–5:11 is studied according to the following outline: (A) the *lypē* of the Thessalonians (4:13) and Jesus' death and resurrection as the basis of *elpis* (4:14); (B) the soteriological significance of 4:15–5:8 with respect to the "how" of the parousia (4:15-18), its "when" (5:1-3), and the attitude of believers toward it (5:4-8); and (C) the death of Christ as the pledge of present and future *sōtēria* (5:9-10). Notwithstanding the common opinion of exegetes, the pericope presupposes the present dimension of salvation (5:4, 9-10), which is the guarantee of future salvation at the parousia (4:13-18). Thanks to the salvific death of Jesus on our behalf, we can live together with him (5:10). The emphasis on the present aspect of salvation was intended to alleviate the *lypē* of the Thessalonians.—D.J.H.

602. L. CRANFORD, "Encountering Heresy: Insight from the Pastoral Epistles," *SWJournTheol* 22 (2, '80) 23-40.

The teaching of Paul's opponents in the Pastorals included speculative tendencies, Jewish legalism, and doctrinal distortion. The apostle's response involved using labels, instructing his assistants in regard to their relationships with false teaching and teachers, and stressing the truth of God.—D.J.H.

603. J. ZMIJEWSKI, "Die Pastoralbriefe als pseudepigraphische Schriften - Beschreibung, Erklärung, Bewertung," *Studien zum Neuen Testament und seiner Umwelt* [Linz] 4 ('79) 97-118.

The Pastorals manifest a double pseudonymity: The author identified himself with Paul, and the addressees with the historical disciples of Paul. The device of pseudepigraphy and the careful deployment of personal data in the epistles served the cause of guarding and handing on the Pauline deposit of faith or "sound doctrine." Far from producing falsifications or literary fictions, the author of the Pastorals sought to reflect faithfully the Pauline tradition and to adapt it to the needs of his time.—D.J.H.

604. D. J. MOO, "1 Timothy 2:11-15: Meaning and Significance," *Trinity Journal* [Deerfield, IL] 1 (1, '80) 62-83.

According to 1 Tim 2:11-15, a woman's learning in silence and submission and her declining to take the initiative in teaching and wielding authority are good works that accord with the relationship between man and woman established at the creation and with the nature of woman exhibited in the fall. Maintaining her proper role will also ensure her participation in the eschatological salvation. There is absolutely nothing to suggest that Paul issued his instructions because of a local situation of societal pressure. Therefore, the content of the passage must stand as valid for the church in every age and place.—D.J.H.

605. P. ELLINGWORTH, "The 'true saying' in 1 Timothy 3.1," *BibTrans* 31 (4, '80) 443-445.

It is impossible to tell from the other "true sayings" in the Pastorals (1 Tim 1:15; 4:9; 2 Tim 2:11; Tit 3:8) whether *pistos ho logos* in 1 Tim 3:1 points backward or forward. But the statement that follows in 3:1 fits the idea of a "true saying" much more closely than the long and detailed statement in 2:14-15.—D.J.H.

Hebrews

606. J. TSANGALIDES, "To Keimenon tēs pros Hebraious Epistolēs (kata tēn ekdosin tou Oikoumenikou Patriarcheiou 1904 kai tēn tōn E. Nestle-K. Aland 1975) (The Text of the Epistle to the Hebrews [according to the edition of the Ecumenical Patriarchate in 1904 and the one of E. Nestle-K. Aland in 1975])," *DeltBibMel* 9 (1, '80) 73-81.

A detailed comparison of the two texts of Hebrews indicates only a few unimportant differences such as transpositions of words, interpretative expansions, and grammatical and other corrections in the Patriarchal text. Although the Patriarchal text is based on minuscules dating after A.D. 1000, it is trustworthy in light of the Nestle-Aland text.—Th.S.

607. A. VANHOYE, "Literarische Struktur und theologische Botschaft des Hebräerbriefs (1. Teil)," *Studien zum Neuen Testament und seiner Umwelt* [Linz] 4 ('79) 119-147.

Before each major section, the author of Hebrews presents an announcement of the theme to be developed (see 1:4; 2:17-18; 5:9-10; 10:36-39; 12:13). The result is the following general outline: the name of Christ (1:5-2:18), Christ as the faithful and merciful high priest (3:1-5:10), the unique significance of the priesthood and sacrifice of Christ (5:11-10:39), faith and perseverance (11:1-12:13), and going straight ahead (12:14-13:21). The first and fifth parts have only one section, the second and fourth parts have two sections, and the third part has three sections. The midpoint in the concentric structure of the epistle is Heb 8:1-9:28. Six appendixes conclude the article.—D.J.H.

608. H. W. ATTRIDGE, "'Let us strive to enter that rest': The Logic of Hebrews 4:1-11," *HarvTheolRev* 73 (1-2, '80) 279-288.

For the exhortations in Heb 4:1 and 4:11 to make sense, the author of Hebrews had to show that the promise to enter God's "rest" was still in effect. In the redefinition of God's rest provided in Heb 4:3-9, the Christian community corresponds to the exodus generation as antitype to type. The goal that the exodus generation pursued likewise corresponds to the goal that Christians pursue as type to antitype. However, the type in this analogy (rest in the land of Canaan) is itself the antitype of a more original type, the state of rest that God entered at the completion of the week of creation.—D.J.H.

609. M. KILEY, "A Note on Hebrews 5:14," *CathBibQuart* 42 (4, '80) 501-503.

Philo's *Legum allegoria* 3:210 offers some justification for understanding *hexis* in Heb 5:14 as a condition or state. The Middle Platonist philosopher Albinus in *Didaskalikos* 26 used *hexis* precisely as Heb 5:14 does, which tips the scales in favor of the translation "state." The author of Hebrews praised "those who on account of their characteristic state (as adults) have their senses trained to discern good and bad."—D.J.H.

Catholic Epistles

610. P. H. DAVIDS, "Theological Perspectives on the Epistle of James," *JournEvangTheolSoc* 23 (2, '80) 97-103.

The letter of James concerns the community of the elect poor undergoing suffering and testing by the Evil One. Its members face external oppression by the rich as well as internal dissension and the consequences of their own individual evil impulses. They are directed to stand firm and

even to rejoice in this situation; they must trust unreservedly in God and seek divine wisdom in prayer.—D.J.H.

611. ANON., "Epître de Saint Jacques. Chapitre II," *SémiotBib* 19 ('80) 25-31.

The thematic role of faith in Jas 2:1-26 recovers two kinds of behavior or manifestations: judgment (vv. 1-13) and works (vv. 14-26). In the first sequence faith is viewed from the perspective of competence, and in the second sequence it is viewed from the perspective of performance. The first sequence presents the necessary qualifications for true judgment; the second sequence proposes the values to be obtained by actions.—D.J.H.

612. D. LOSADA, "Sufrir por el nombre de Cristiano en la Primera Carta de Pedro," *RevistBíb* 42 (2, '80) 85-101.

According to 1 Peter, hostility and calumny against Christians extend throughout the Roman empire (5:9), and people suffer for the mere fact of being Christians (4:16). Christian suffering is viewed as a purification (1:6-7), a way to future glorification (2:20; 3:9, 14-17; 4:12-16), and a messianic sign (4:17).—D.J.H.

613. D. SYLVA, "1 Peter Studies: The State of the Discipline," *BibTheolBull* 10 (4, '80) 155-163.

This review of research on 1 Peter discusses the three basic theories of authorship, the date of composition, the place of composition, the addressees, the situation of the addressees, and the trajectory of thought with respect to its congruence with the Pauline trajectory.—D.J.H.

614. [1 Pet 2:4-8] T. D. LEA, "How Peter Learned the Old Testament," *SWJournTheol* 22 (2, '80) 96-102.

Peter's use of "stone theology" in 1 Pet 2:4-8 is creative, varied, and replete with understanding of God's purpose in both Testaments. Peter learned his approach to the OT from Jesus (see Mt 21:42 parr.; Mk 4:34; Lk 24:27, 45).—D.J.H.

615. J. H. NEYREY, "The Form and Background of the Polemic in 2 Peter," *JournBibLit* 99 (3, '80) 407-431.

In Greek and Jewish heterodox traditions, the denial of divine judgment, afterlife, and postmortem retribution was formally linked to the antiprovidence argument of delayed judgment and injustice. This seems also to have been the case with the opponents attacked in 2 Peter. Thus the author of the epistle defends divine judgment (3:9; 2:3b-9; 3:7, 9-13), afterlife and the other world (3:7, 10-11), and postmortem retribution (2:4, 9, 17; 3:7, 10). Within the context of this formal apology, there are important individual arguments in the extrabiblical sources that illuminate the apologetic material in 2 Pet 3:9b; 2:4-9; 3:5-7; and 3:8. When the debate in the epistle is investigated in its proper historical context, E. Käsemann's criticisms of 2 Peter are shown to be misplaced.—D.J.H.

616. J. H. NEYREY, "The Apologetic Use of the Transfiguration in 2 Peter 1:16-21," *CathBibQuart* 42 (4, '80) 504-519.

The fictive occasion of 2 Peter was the author's imminent death, but the real occasion was the advent of heretics scoffing at the parousia traditions (see 3:1-2). Against the charge that the parousia prophecy was a humanly concocted myth (1:16), the author insists on the sacred character of the prophecy and on the transfiguration as a prophecy of the parousia (1:17-18). The transfiguration is the prophetic word (1:19), and the author defends his interpretation of the

parousia and the transfiguration (1:20-21). Thus 2 Pet 1:16-21 represents a coherent, formal apology for the prophecy of the parousia. The transfiguration as prophecy grounds the apology at every level.—D.J.H.

617. R. L. OVERSTREET, "A Study of 2 Peter 3:10-13," *BiblSac* 137 (548, '80) 354-371.

The conclusion of 2 Pet 3:10 should be understood as a question: "And shall the earth and the works that are therein be found?" The annihilation after the millennium and the re-creation of the universe that are taught in 2 Pet 3:10-13 should have a definite effect on the attitudes of Christians and their expectation of the Savior's consummating work.—D.J.H.

1-3 Jn, §§ 25-515, 517.

Revelation

618. F. RAURELL, "Apocalíptica y Apocalipsis," *EstFran* 81 (367-368, '80) 183-207.

After remarks on the renewed interest in apocalypticism among theologians and historians, the article reports on the papers prepared for the 1979 Louvain conference on the book of Revelation and NT apocalypticism under the following headings: the present state of research on Revelation; prophecy and eschatology in Revelation; methodological problems in textual criticism; tradition and redaction in Rev 21:9-22:5; 2 *Baruch*, 4 *Ezra*, and Revelation as contemporary apocalypses; time and the kingdom; and other themes.—D.J.H.

Rev, §§ 25-515, 517.

619. B. MCNEIL, "Revelation 12,5 and the History of Joseph the Carpenter," *Marianum* 42 (1-2, '80) 126-128.

B. Bagatti [see § 23-613] has not adduced sufficient evidence that the author of *History of Joseph the Carpenter* used the book of Revelation, to warrant acceptance of the hypothesis that we have here a 2nd-century understanding of the woman in Rev 12:1-6 as Mary. It is better to see both works as standing within a tradition of exploiting OT materials.—D.J.H.

620. W. H. SHEA, "The Location and Significance of Armageddon in Rev 16:16," *AndUniv SemStud* 18 (2, '80) 157-162.

Consideration of the analogy in Rev 16:12 with the historical drying up of the Euphrates River during Cyrus' battle for Babylon in 539 B.C. indicates that the verse refers to the coming of a messianic figure who, by virtue of his victory, will deliver God's people. On the basis of geographical proximity as well as historical and textual analogy, the "mountain of Megiddo(n)" in Rev 16:16 should be identified as Mount Carmel, the site of the battle between Elijah and the prophets of Baal in 1 Kings 18.—D.J.H.

BIBLICAL THEOLOGY

Christology

621r. M. CASEY, *Son of Man: The Interpretation and Influence of Daniel 7* [NTA 25, p. 99].

F. J. MOLONEY, "The End of the Son of Man?" *DownRev* 98 (333, '80) 280-290.—After

summarizing the content and argument of the book, this review article raises questions about Casey's views on the Son of Man's lack of suffering in Daniel 7, the relevance of the Targum of Psalm 80, the quasi-identification of "one like a son of man" with "the ancient of days" in the Septuagint of Dan 7:13, the individual reinterpretation of the manlike figure in Dan 7:13 at the time of Jesus, the use of the title in the Fourth Gospel, and the relation of the term "Son of Man" to the faith and actions of the historical Jesus. Casey is correct in seeing Daniel 7 as the place to look for the solution to Jesus' use or nonuse of the term "Son of Man." But to regard the manlike figure of Dan 7:13 as pure symbol closes off all possibility of a later use by Jesus, before the investigation begins.—D.J.H.

622. P. CIHOLAS, "Son of Man in the Synoptic Gospels," *BibTheolBull* 11 (1, '81) 17-20.

The Son of Man sayings in the Synoptic Gospels represent an original set of traditions only loosely connected with OT messianism, and independent of Paul's Christology. But the glorified Lord of Paul is also the Synoptic Gospels' Son of Man in his humiliation and suffering. Both strata of tradition present a redeemer whose participation in human destiny gives meaning to Christian history.—D.J.H.

623. D. JUEL, "The Image of the Servant-Christ in the New Testament," *SWJournTheol* 21 (2, '79) 7-22.

(1) In early Jewish sources there is no evidence for an overall interpretation of the Servant passages from Isaiah 40–53. Jews did not assume that the Servant passages automatically referred to the Messiah, and there is no indication that the Messiah was expected to suffer or that his suffering was to be vicarious and atoning in the light of Isaiah 53. (2) The Servant passages were applied to Jesus because he was confessed as the Christ. Believing Jesus to be the promised Messiah and following accepted principles of exegesis, his followers would have been led to regard the Servant poems as potentially messianic by OT texts in which the Messiah was called God's Servant (Zech 3:8; Ps 89:39).—D.J.H.

624. L. E. KECK, "Jesus in New Testament Christology," *AusBibRev* 28 ('80) 1-20.

The place of Jesus in NT Christology has become insecure because of the course that historical study of Jesus and Christian origins has taken. General preoccupation with the history of Christology and particular preoccupation with christological titles have perverted the study of NT Christology to the point that new directions are called for. Focusing on the use of the christological titles as metaphors may help us to get beyond the present dilemma. The gap between Jesus and the titles is not something to be avoided but rather the central point to be confronted. As metaphors, the titles create a clash between Jesus and themselves; each title, though known separately, jars us when it is identified.—D.J.H.

625r. G. W. H. LAMPE, *God as Spirit* [NTA 23, pp. 243-244].

C. TUCKETT, "Christology and the New Testament," *ScotJournTheol* 33 (5, '80) 401-416.—Lampe's theology shows some positive continuity with some of the Christian tradition. He remains close to Luke's position, though he seems to press Paul to support partially a somewhat un-Pauline viewpoint. Altogether, it is questionable whether Lampe's Christology is integrally related to the person of the earthly Jesus. Perhaps the fact that Jesus existed is not alien to Lampe's position, but it seems almost unnecessary.—D.J.H.

626. G. SCHNEIDER, "Christologische Aussagen des 'Credo' im Lichte des Neuen Testaments," *TrierTheolZeit* 89 (4, '80) 282-292.

The NT foundations of the christological confessions embodied in the conciliar creeds are explored with reference to (1) the origin and development of the statements about the preexistence of Christ, (2) the roots of the Christology of Jesus' conception by the Holy Spirit and its application in the Matthean and Lukan infancy narratives, and (3) the change in the structure of the Gospels from Mk to Jn with respect to Christology.—D.J.H.

Church and Ministry

627. M. BOUCHER, "New Data on Ordination: A Rejoinder," *America* [New York] 143 (15, '80) 306-307.

J. D. Quinn's treatment of the NT data on priestly ordination [§ 25-254] is lax in its method. It simply presents assertions regarding the significance of Jesus' maleness and the alleged nonexistence of women apostles (see Rom 16:7). In fact, the NT provides no evidence of a conscious theological decision on Jesus' part to establish maleness as a requirement for any ministry.—D.J.H.

628. L. BOUYER, "Amt und apostolische Sukzession," *IntKathZeit/Communio* 9 (5, '80) 385-393.

Critical examination of the NT evidence shows that the Catholic church need not give up the claim of apostolic succession for its bishops. Apostolic succession is fidelity to and mediation of the life that comes from Christ. Those who stand in this succession are responsible because they are servants.—D.J.H.

629. H. BRATTGÅRD, "Den nytestamentliga pneumatologin och det karismatiska" [New Testament and Charismatic Pneumatology], *TidsTeolKirk* 51 (3, '80) 177-188.

According to NT pneumatology, the charismatic element belongs to the very essence of the church. The transconfessional charismatic awakening has created a new awareness of this. NT teachings concerning the Spirit and spiritual gifts provide a constant deterrent to some of the dangers implicit in the charismatic movement, such as individualism and elitism.—B.A.P.

630. N. BROX, "Frühkirchliche und heutige Nöte mit der christlichen Gemeinde," *Diakonia* 11 (6, '80) 364-384.

Provided that the idealization of the primitive church in Acts is not naively accepted, the experiences of the Christian communities in the NT and patristic periods can help the church today in facing its problems. The major topics discussed within this framework are believing within the context of a community, the issue of minimal requirements, fellowship, grades and classes of membership, the problem of identification, conflict and tolerance in relation to Christian freedom, and integrity and vindication.—D.J.H.

631. R. Y. K. FUNG, "Charismatic versus Organized Ministry? An Examination of an Alleged Antithesis," *EvangQuart* 52 (4, '80) 195-214.

E. Käsemann has set up a false antithesis between ecclesiastical office and spiritual gift. His claim, made in Paul's name, that the concept of charisma excludes the idea of church office is not substantiated by the evidence. Furthermore, Käsemann is quite mistaken in believing that

an institutionally guaranteed ecclesiastical office is envisaged in the Pastorals. Paul insisted that charisma can find expression in office and placed increasing emphasis on regular or official ministry.—D.J.H.

632. E. HILL, "Authority and Ministry in the New Testament," *NewBlackfr* 61 (726, '80) 471-484.

The church of the NT was not the highly centralized institution dependent on the papacy that the Roman Catholic church is today. The concentration of decision-making authority in the hands of the pope is not essential to the church or to the fullness of the pope's Petrine authority. Those features of the Catholic ecclesiastical polity that make up the ultramontane system are at odds with the spirit of the NT, and weaken the force of the Catholic witness to the gospel in the world.—D.J.H.

633. G. LOHFINK, "Weibliche Diakone im Neuen Testament," *Diakonia* 11 (6, '80) 385-400.

Women did hold the office of deacon in the early church. In Romans 16, Paul applied to Phoebe the official title "deacon of the church at Cenchreae" (v. 1) and affirmed that Junia along with her husband Andronicus belonged to the circle of apostles (v. 7). The directives in 1 Tim 3:11 were clearly intended for women who held the office of deacon.—D.J.H.

634. R. F. O'TOOLE, "New Testament Reflections on Ministry," *BibTheolBull* 10 (4, '80) 140-148.

In an attempt at putting some order into the complex concept of ministry in the NT, this article reviews the general attitudes required for ministry by the NT writers, discusses how Christians are to minister, studies the content of Christian ministry (proclaiming the gospel), and offers observations on the extent and results of Christ's ministry and ours.—D.J.H.

635. C. PANKRATZ, "The Early Church's Purposes for Assembling," *Direction* 10 (1, '81) 21-25.

The early Christians assembled for three major purposes: to strengthen unity, to build up Christian faith and life, and to deal with issues and situations at hand. The variety of these purposes provided a rich balance that gave growth and strength to the early church.—D.J.H.

636. A. WEISER, "Neutestamentliche Grundlagen einer kooperativen Pastoral," *TrierTheolZeit* 89 (4, '80) 265-281.

In the Gospels pastoral cooperation is presented as an essential element of missionary activity, and in the early Christian mission it actually played a prominent role. Cooperation was fundamental to the life of the early Christian communities and their various ministries. Even the ministries related to the direction of the early communities were carried out in a spirit of pastoral cooperation.—D.J.H.

Various Themes

637. J. ALONSO DÍAZ, "El Reino de Dios (proclamado por Jesús) a lo largo del Antiguo Testamento," *StudOvet* 6-7 ('78-'79) 203-225.

The article traces the idea of the kingdom of God (also expressed as the Day of Yahweh, Yahweh's judgment, etc.) from its inception through its major moments in history. First the

“kingdom of David” is discussed in terms of its idealization, its influence until the Exile, and its eclipse. Then the kingdom of God in the final period of OT Judaism is examined as treated in Psalms 47, 93, and 96–99; Malachi 3:16–4:3; Zechariah 9–14; Isaiah 24–26; Daniel; and the book of Wisdom. In a final, retrospective section, the article considers the mechanism of reinterpretation at work in the messianic prophecies, and the intensification of hope that occurred when the good news proclaimed the kingdom of God and called for conversion.—S.B.M.

638. J. BARR, “The Bible as a Political Document,” *BullJohnRylUnivLibMan* 62 (2, '80) 268-289.

The article considers six political images projected, or supposedly projected, by the Bible: the theocratic society, the neutral or dualistic attitude toward the state, the prophetic insistence on social righteousness, the migrating nation, the new world, and liberation. But the political and social impact of the Bible has often come from the OT rather than the NT. The political images that have been supposed to be cast by the Bible frequently involve substantial misunderstandings of what was actually going on in biblical times.—D.J.H.

639. R. BARTNICKI, “Pascha żydowska a chrześcijańska ofiara eucharystyczna. Zarys historii obrzędu (The Jewish Passover and the Christian Eucharistic Sacrifice. An Outline of the History of the Rite),” *StudTheolVars* 18 (1, '80) 97-124.

A reconstruction of the Last Supper in light of the Mishnah's directives for the Passover shows that, whether the NT meal was an actual Passover or not, Jesus gave the old rite new meaning and content through his passion and death. The early church retained only the essential bread and wine, but celebrated the eucharistic sacrifice in continuity with ancient Jewish traditions.—J.P.

640. M. CAHILL, “A Structuralist Approach to Prayer in the New Testament,” *Proceedings of the Irish Biblical Association* [Dublin] 4 ('80) 12-20.

Structuralist analysis of Jn 17 and Ephesians 1–3 reveals the following dimensions of prayer: the triangle of relationships (I/we, you, he/they), the “enabling” function of Jesus, and the movement from plurality to unity.—D.J.H.

641. J. V. CHAMBERLAIN, “Anti-Semitism and the Gospel in the New Testament,” *Saint Luke's Journal of Theology* [Sewanee, TN] 23 (3, '80) 190-200.

The NT, which is authoritative in matters of faith and practice for Christians, contains allegations and doctrines that have served and may continue to serve as grounds for anti-Semitism. This thesis is illustrated with reference to Mk, Mt, Lk-Acts, Jn, and Paul's letters. In spite of the NT, Christians must see the hand of God in the survival of the Jewish people.—D.J.H.

642. J.-F. COLLANGE AND W. D. DAVIES, “A propos d'une thèse récente. Vers une Ethique du Nouveau Testament. De l'éthique de Jésus de Nazareth à celle de l'apôtre Paul,” *RevHistPhilRel* 60 (3, '80) 313-325.

Collange (pp. 313-317) argues that the movement initiated by Jesus shaped NT ethics and that the “Hellenists” of Acts 6–7 mediated the ethical tradition from Jesus to Paul. This mediation is reflected not only in the foundations and horizons, but also in the ethical forces, forms, and actions discernible in the Gospels and Paul's letters. Davies (pp. 318-325) expresses reserva-

tions regarding Collange's views on the historical relations between Paul and the Hellenists, Paul and the teaching of Jesus, and Paul and Judaism.—D.J.H.

643. D. EZELL, "Eschatology and Ethics in The New Testament," *SWJournTheol* 22 (2, '80) 72-95.

One way of defining eschatology is by picturing the ultimate fulfillment of God's values revealed in Jesus Christ (see Rev 21:1-3). Ethics can be defined as the way in which those values are to be lived out in the present age. Eschatology and ethics are linked in hope as a meaning-giving word out of the future into the present. They have personal-existential and social-communal dimensions both in the present and at the eschaton.—D.J.H.

644. A. FEUILLET, "La doctrine mariale du Nouveau Testament et la Médaille Miraculeuse. Une révélation privée au service de la Grande Révélation," *EspVie* 90 (49, '80) 657-675.

The biblical foundations for three symbolic representations on the reverse of the "Miraculous Medal" are discussed: the prophecy of Simeon (Lk 2:35) and the juxtaposition of the hearts of Mary and Jesus, the hour of Mary in relation to the hour of Jesus at Cana (Jn 2:1-11) and on Calvary (Jn 19:25-27) as the background to Mary's initial surmounted by the cross, and the twelve stars of the medal and the woman crowned with twelve stars (Rev 12:1).—D.J.H.

645. D. E. GARLAND, "Evangelism in The New Testament," *RevExp* 77 (4, '80) 461-471.

The evangelism of Jesus was characterized by his announcement of the forgiveness of sins, call to repentance and trust, pulsing sense of urgency, and emphasis on the mission of bringing the good news to the world. The early Christian missionaries proclaimed the coming of Jesus as the most decisive event of history and gave instruction on the Scriptures and ethics. There was considerable diversity in the methods and philosophies of evangelism in early Christian circles. Much evangelization was carried out in workshops, within families, and by exemplary conduct and even martyrdom.—D.J.H.

646. S. HAUERWAS, "The Moral Authority of Scripture. The Politics and Ethics of Remembering," *Interpretation* 34 (4, '80) 356-370.

The authority of Scripture derives its intelligibility from the existence of a community that knows its life depends on faithful remembering of God's care for his creation through the calling of Israel and the life of Jesus. The moral significance of Scripture lies in its power to help us remember stories of God for the continual guidance of our community and individual lives.—D.J.H.

647. P. JONES, "Y a-t-il deux types de prophéties dans le Nouveau Testament?" *RevRéf* 31 (3, '80) 303-317.

W. A. Grudem and other NT scholars have distinguished the charismatic prophecy of exhortation open to all from the more basic apostolic prophecy of revelation. Analysis of Num 12:6-8; 1 Cor 13:8-12; and Acts 2:17-18 confirms the validity of this distinction.—D.J.H.

648. G. LEONARDI, "La violenza ci interpella: la risposta del Vangelo e della teologia morale. I - La risposta del Vangelo e delle prime comunità cristiane," *StudPat* 27 (1, '80) 77-106.

Jesus denounced not only homicide but also all other forms of violence and even the root causes of violence. This article discusses the partly violent situation in the time of Jesus and the

early church, the message of Jesus about preventing and overcoming all causes of violence, the question whether Jesus' preaching could give rise to violence or intolerance, the antiviolen behavior of Jesus in its historical setting, the overcoming of violence in the early Christian community, and our response to violence in light of the gospel. [The same issue (pp. 107-125) contains G. Mattai's moral-theological analysis of violence.]-D.J.H.

649. E. MALATESTA, "The Holy Spirit Accuses us of Sin," *OneChrist* 16 (3, '80) 195-205.

The theme of accusation by the Spirit is discussed with reference to Revelation, the OT, Synoptic Gospel texts, Lk-Acts, Paul, Jn, and 1 John. The Holy Spirit is present and active within us through the entire experience of conversion; it produces an abiding sorrow for sin, tears, and mourning for the misery of this life. The accusation that the Spirit makes against the world can be made against us to the degree that we lack faith in Jesus.—D.J.H.

650. A. MILANO, "La pneumatologia del NT. Considerazioni metodologiche," *Augustinianum* 20 (3, '80) 429-469.

After a review and critique of the methodology currently used in discussing the Holy Spirit, a more critical and exacting method is proposed. Then the concept of the Spirit is examined in the OT, the Judaism of the intertestamental period, and the Judaism contemporary with early Christianity. This leads to the hypothesis of a "christological concentration" in the individual NT authors that underlies the variety and development, as well as the unity and continuity, of NT pneumatology. An analysis of the pneumatologies of the Synoptic Gospels, the Pauline corpus, and the Johannine literature follows. The Holy Spirit in the NT is a substantially original category; hence it can be neither assimilated to the Hellenistic context nor reduced to the tradition of the OT and Judaism. Christology determines NT pneumatology: The multiple pneumatologies of the NT represent specific interpretations of the economy of salvation centered in Jesus Christ.—S.B.M

651. R. MOLONEY, "The Early Eucharist: The Jewish Background," *IrTheolQuart* 47 (1, '80) 34-42.

The version of this article that was published in *MillStud* was abstracted in § 24-976.—D.J.H.

652. C. RAND, "The Holy Spirit transforms us into a new creation in Christ and thereby incorporates us into the Christian Community," *OneChrist* 16 (3, '80) 206-213.

The article considers the activity of the Holy Spirit as it is portrayed by Luke, Paul, and John. Special attention is given to the themes of transformation in Christ and incorporation into the Christian community.—D.J.H.

653. P. ROGERS, "Christian Discipleship," *Way* 20 (3, '80) 205-216.

According to the NT, discipleship is the following of a call that comes from God through Christ. It entails continual conversion and varying degrees of renunciation. The Holy Spirit supplies the basic fruits of Christian character and the special charisms.—D.J.H.

654. D. W. SHANER, "Women in the Church. A Biblical Interpretation of an Ethical Problem," *Foundations* [Arlington, MA] 23 (3, '80) 214-230.

A review of NT teachings on women in the church suggests a definite movement in the Pauline literature and Lk-Acts toward fuller expression of women's place and service. The Fourth

Gospel provides examples not only of the importance of women but also of their verbal declaration of Jesus as the Messiah and risen Lord. The Gospels illustrate the original significance of women in Jesus' life and the biblical fulfillment of the growing enlightenment about women's potential for service.—D.J.H.

655. G. WAGNER AND I. WIESER, "Das Bild der Frau in der biblischen Tradition," *UnaSanc* 35 (4, '80) 296-316.

As background for understanding the attitudes of Jesus and the early church toward women, the article first discusses the place of women in Israel's history, some of the influences that determined that place, and the role of women in Judaism. Then Jesus' attitude toward women is treated with reference to the kingdom of God and to the "reinstatement" of women. The final part sketches the attitudes toward women found in Acts, Paul's letters, and the deuterio-Pauline writings.—D.J.H.

656. H. WANSBROUGH, "The Pattern of History V: Jerusalem, City of Peace," *ClerRev* 65 (11, '80) 399-403.

As the sign of God's saving presence among his people, Jerusalem succeeded the tent of meeting in the desert. With the growth of messianism in Israel, it became the place of manifestation of the messianic salvation and its sources to all peoples. Finally it was seen as the sign of the heavenly goal of salvation, where God's people will be bathed in the full light of salvation.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

657. T. F. GLASSON, "What Is Apocalyptic?" *NTStud* 27 (1, '80) 98-105.

Apart from its function as an adjective denoting matters relating to the literary genre of apocalypse, the term "apocalyptic" has no agreed upon, recognizable meaning. It is a useless word that no one can define, and produces nothing but confusion and acres of verbiage.—D.J.H.

658. R. M. GRANT, "Dietary Laws among Pythagoreans, Jews, and Christians," *HarvTheol Rev* 73 (1-2, '80) 299-310.

There were conflicts over dietary laws in Pythagorean circles, and old dietary ordinances were usually preserved in allegorical form. Jewish writers attempted to provide rational justifications for the dietary laws, but did not explain them away or reject their practice. Early Christian writers rejected the dietary laws, but continued to develop allegorical explanations of them.—D.J.H.

659. U. LUCK, "Inwiefern ist die Botschaft von Jesus Christus 'Evangelium'?" *ZeitTheolKirch* 77 (1, '80) 24-41.

A similar understanding of the world, in which the revelation of justice plays a central role, underlies the OT-Jewish tradition (through the enthronement of the king) and the constitutional law of the Greco-Roman period (through the emperor cult). Behind both of these traditions

stands the same problem: How does humanity come to a right understanding of the world as a place where justice can be seen? For the Christian, justice is made clear through the gospel of Jesus Christ. Faith is what supports life in its adverse experiences in the world and holds out trust that God's justice will be apprehended.—S.T.

660. D. LÜHRMANN, "Neutestamentliche Haustafeln und antike Ökonomie," *NTStud* 27 (1, '80) 83-97.

The treatises on the "economy" (*oikonomia*) by Xenophon, Aristotle, ps.-Aristotle, and other Hellenistic writers can illuminate the NT household codes. These writings take *oikos/oikia* as a socioeconomic concept and reflect the conditions of the Greek polis. It is possible to trace the trajectory of the concept of *oikos* in early Christianity from the problems posed by the integration of Jews and Gentiles in the Pauline mission, through the development of the Christian *oikos* in Col 3:18-4:1 and Eph 5:21-6:9, to the more complex and differentiated structures of the Pastorals.—D.J.H.

661. R. H. SMITH, "Were the Early Christians Middle-Class? A Sociological Analysis of the New Testament," *CurrTheolMiss* 7 (5, '80) 260-276.

The scholarly sociological studies of early Christianity by H. C. Kee, J. G. Gager, and G. Theissen portray it as a movement largely restricted to cultural backwaters and led by charismatically endowed exorcists, healers, and teachers who had radically renounced the things of this world. But Matthew and his community do not fit this picture. Rather, they appear to have been urban, well-to-do, educated, and somewhat anticharismatic. The majority of early Christians were members of the middle class (free workers, craftspeople, small businessmen, independent farmers). As time passed, more members of the upper class entered the church.—D.J.H.

Archaeology

662. N. COHEN, "A Note on Two Inscriptions from Jebel Moneijah," *IsrExplJourn* 29 (3-4, '79) 219-220.

The article proposes readings for two inscriptions from Jebel Moneijah in the southern Sinai that were published by A. Negev [§ 23-289]: *dkyr* [] *br zydw mbqr*' (no. 20), and *dkyr pš[y]w br klbw 'kpl*' (no. 31).—D.J.H.

663. R. HACHLILI, "The Goliath Family in Jericho: Funerary Inscriptions from a First Century A.D. Jewish Monumental Tomb," *BullAmSchOrRes* 235 ('79) 31-66.

In the Goliath family tomb at Jericho, twenty-two ossuaries were found distributed in the loculi of both chambers as well as on the floor and benches, with a total of thirty-two inscriptions written or incised on fourteen of the ossuaries. The article discusses the seventeen Greek and fifteen Hebrew or Aramaic inscriptions, the names and terms that appear in them, the family relations of the buried persons, the paleography of the Jewish and Greek scripts, and the dating of the tomb and inscriptions. Photographs, drawings, and charts are included. The most noteworthy items are a Greek inscription translated as "the ossuary of Theodotos, freedman of Queen Agrippina" and a Greek abecedary that may have had a magical purpose. A new Greek term for ossuary (*soros*), and possibly a new Hebrew term (*qpsws*'), appear in these

inscriptions. The Goliath family was a literate, bilingual, prominent Jewish family—perhaps one of the priestly families known to have resided in Jericho during the 1st century A.D.—D.J.H.

664. R. HACHLILI, "A Second Temple Period Jewish Necropolis in Jericho," *BibArch* 43 (4, '80) 235-240.

The newly found cemetery at Jericho [see §§ 23-1013; 24-244], where thousands of people were buried in rock-cut loculi tombs, attests to a large Jewish population in Jericho during the Second Temple period. Wooden coffins dating to the Hasmonean period (1st century B.C.) contained primary burials, and limestone ossuaries from the later part of the Herodian period (ca. A.D. 10-70) contained secondary burials.—D.J.H.

665. R. HACHLILI AND P. SMITH, "The Genealogy of the Goliath Family," *BullAmSchOrRes* 235 ('79) 67-70.

This treatment of the material found in the Goliath family tomb at Jericho [see § 25-663] aims to (1) describe the nature and results of the multidisciplinary investigation of the skeletal remains, (2) identify individuals in terms of sex, age at death, and physical peculiarities, and (3) reconstruct as far as possible the genealogy of the Goliath family. [In an appendix (pp. 71-73) M. Rimón discusses the design of the computer program used in establishing the family relations of the individuals buried in the Jericho tomb.]—D.J.H.

666. G. HOROWITZ, "Town Planning of Hellenistic Marisa: A Reappraisal of the Excavations after Eighty Years," *PalExplQuart* 112 (2, '80) 93-111.

Hellenistic Marisa is always viewed in historical and archaeological literature as a typical example of a 2nd-century Hellenistic city laid out according to Hellenistic town planning, primarily because of its Hippodamian ("gridiron") plan. Further research indicates, however, that the gridiron plan existed long before the Hellenistic period and was a basic element of Eastern as well as Greek town planning. Once the gridiron layout of Marisa is disregarded, it soon becomes evident that the city had, in fact, very few genuine Hellenistic elements. The only important Hellenistic element at Marisa was the agora.—E.G.B.

667. Y. LANDAU AND V. TZAFERIS, "Tel Iṣṭabah, Beth Shean: The Excavations and Hellenistic Jar Handles," *IsrExplJourn* 29 (3-4, '79) 152-159, plates 20-21.

On the basis of excavations carried out in 1977, it is possible to conclude that Tel Iṣṭabah was included in the city of Beth-Shean (Scythopolis) from the 2nd century B.C. onward. The large number of stamped jar handles belonging to imported amphorae is indicative of the position and trade connections that Beth-Shean enjoyed as part of the Hellenistic world. A catalogue of thirty-nine Hellenistic jar handles is provided.—D.J.H.

668. E. MEYERS, "Gwš-ḥlb [Gush-Ḥalav]," *Qadmoniot* 13 (1-2, '80) 41-43.

After listing the various archaeological strata distinguished in the course of the 1977 and 1978 excavations at Gush Ḥalav [see § 24-612], the article describes the synagogue and provides photographs of its remains and sketches of its original plan.—D.J.H.

669. C. OSIEK, "The Jewish-Christian Community at Capharnaum," *BibToday* 19 (1, '81) 36-39.

After sketching the history of Capernaum, the article describes the synagogue there and the house of Peter. Three photographs are included.—D.J.H.

670. J. M. REEVES, "Parallels to a Rare Double-Spouted Early Roman Oil Lamp from Tomb E.6, Tell Heshbân," *AndUnivSemStud* 18 (2, '80) 169-172.

The double-spouted lamp found at Tell Heshbân in 1974 appears to be the first of its kind from a context of controlled stratigraphy. It should be assigned to the middle of the 1st century A.D. A photograph of the lamp is included.—D.J.H.

671. B. E. SCHEIN, "The Second Wall of Jerusalem," *BibArch* 44 (1, '81) 21-26.

In 1970 restoration work in the Church of the Redeemer in the Old City of Jerusalem allowed excavations under the church floor to be carried out. Directed by U. Lux, their purpose was to examine a section of L. H. Vincent's proposed "second wall." By the end of the first season it became clear that this wall could not be the second wall of Jerusalem. The excavations revealed that the entire area on which the church now stands was once a stone quarry. The line of the second wall ran just behind the quarry, which functioned like a moat. At the northeast corner of the quarry the wall turned toward the fortress Antonia, then crossed the edge of the flat Ras Golgotha to the east of the Russian Church, and continued down the hill to the Tyropean Valley. Herod the Great is the likeliest builder of the second wall.—E.G.B.

672. A. TERIAN, "Coins from the 1976 Excavations at Heshbon," *AndUnivSemStud* 18 (2, '80) 173-180.

The article provides a catalogue of the fifty-seven coins found at Tell Heshbân in 1976, along with photographs of twenty-seven. Of special interest is a Roman provincial coin whose reverse shows a cart with domed canopy supported by four pillars and drawn to the right by four horses.—D.J.H.

Dead Sea Scrolls

673. D. C. ALLISON, "The Authorship of 1 Q S III, 13 - IV, 14," *RevQum* 10 (2, '80) 257-268.

Constituting the major statement of the dualism that is central to Qumran theology, 1QS 3:13-4:26 stands out from its present context and may derive directly from the Teacher of Righteousness. Considerations of structure and vocabulary argue that 4:15-26 has been added, and therefore 3:13-4:14 probably once circulated in isolation. The compilation of the original form of 1QS is usually dated to the latter half of the 2nd century B.C. There are a number of parallels between the hymns assigned by G. Jeremias to the Teacher of Righteousness and this section of 1QS. The section demands an experiential background, uses strong poetic language, and is the product of unusual religious insight and genius. Further, there is evidence that 1QS 3:13-4:14 was an "authoritative" text for the covenantors at Qumran.—M.P.H.

674. P. AUFFRET, "Structure littéraire de l'Hymne à Sion de 11 Q Ps^a XXII, 1-15," *RevQum* 10 (2, '80) 203-211.

Even though it is an acrostic, the Hymn to Zion (11QPs^a 22:1-18) presents a very elaborate literary structure, which gives the text its unity and its movement. The text, transcribed according to J. A. Sanders's edition, is studied in five divisions: (1) v. 1; (2) vv. 2-10; (3) vv. 11-13; (4) v. 14; (5) vv. 15-18. The compression of the acrostic between the initial and the final tristich encloses the poem within the first (*'*, *b*, *b*) and last (*r*, *š*, *t*) letters of the alphabet. Examination of the initial letters of the second (and third) stichs of each verse reveals a number

of special relationships among the verses: vv. 2, 3, and 10; vv. 4-6 and 8-10; v. 2 and v. 10; v. 3 and v. 6; v. 1 and vv. 15-16; v. 7 and vv. 11-13; vv. 4-6 and 17-18; vv. 11-13 and 15-16.—M.P.H.

675. G. BÁEZ-CAMARGO, "The Dead Sea scrolls and the translator," *BibTrans* 31 (4, '80) 438-440.

In some cases (e.g. Hab 1:17; 2:5, 7, 16) the OT manuscripts discovered at Qumran contain readings that are superior to those of the Masoretic tradition. The use of *rabbîm* to designate the plenary session of the community illuminates the Greek term *plēthos* in Acts.—D.J.H.

676. R. T. BECKWITH, "The Significance of the Calendar for Interpreting Essene Chronology and Eschatology," *RevQum* 10 (2, '80) 167-202.

The Essene calendar, expounded in *1 Enoch* and *Jubilees* and exemplified in texts from Qumran, is founded on certain sacred numbers and multiples of those numbers, especially seven and thirty (three times ten). The seven-day week and the thirty-day month are the basic components of this calendar. The chronology of *Jubilees* agrees with figures in 4Q180^f, 11QMelch, 4Q384-390, and Greek *Testament of Levi* 16-18. Calculations based on these texts and consideration of the eccentric decade of jubilees in *1 Enoch* 89-90, the jubilee of jubilees, the century of jubilees or jubilee of centuries, the great weeks, the importance of Essene chronology for Essene practice, and the relation between Essene eschatology and Essene prediction suggest that the Essenes expected the messiah(s) to appear in the seventh week of the tenth jubilee of the Era of Wickedness, i.e. between 10 B.C. and A.D. 2.—M.P.H.

677. H. BURGMANN, "TWKHT in 1 Q p Hab V, 10: ein Schlüsselwort mit Verhängnisvollen historischen Konsequenzen," *RevQum* 10 (2, '80) 293-300.

Sometimes the mistranslation of a single word in one of the Dead Sea scrolls can give rise to a false picture of the historical setting of the document. In 1QpHab 5:10, the term *twkht* was translated by E. Lohse in the first edition of *Die Texte aus Qumran* (1964) as *Züchtigung* ("chastisement" [of the Teacher of Righteousness]). In the second printing (1971) the translation was changed to *Zurechtweisung* ("correction"). The latter translation is refuted by examining the semantic range of the word *twkht*; the use of the word in the OT; the parallelism between Hab 1:13 and the Qumran interpretation of it; the role of the Man of Lies in the context; the parallelism with *Martyrdom of Isaiah* 2:8-11; the application of Deut 25:1-3; descriptions of physical pain in 1QH 4:33-34; 7:2-5; and 8:33-34 (presumably pain suffered by the Teacher of Righteousness); the use of *twkht* elsewhere in the Qumran literature; and the meaning of *twkht* in Ps 73:14. These considerations argue for the translation *Züchtigung*, understood as the physical punishment of the Teacher of Righteousness.—M.P.H.

678. J. CARMIGNAC, "Qui était le Docteur de Justice?" *RevQum* 10 (2, '80) 235-246.

In 1952 W. H. Brownlee suggested that the Teacher of Righteousness be identified with Judah the Essene mentioned by Josephus (*Ant.* 13:304-313 and *War* 1:73-80). This hypothesis was supported in 1957, 1960, 1963, and 1973, and is here defended again on the basis of the texts from Josephus.—M.P.H.

679. J. H. CHARLESWORTH, "The Origin and Subsequent History of the Authors of the Dead Sea Scrolls: Four Transitional Phases among the Qumran Essenes," *RevQum* 10 (2, '80) 213-233.

It is certain that the Qumran Essenes originated in the middle of the 2nd century B.C. and that

they ceased to exist at Qumran in A.D. 68. Within this period there seem to be four transitional phases: (1) The settlement at Qumran: The origin of the Essenes is related to a struggle for the high priesthood that involved the Hasmonean Jonathan or Simon. The Essenes predate the advent of the Righteous Teacher, who struggled with a Wicked Priest, lost some of his followers to a rival leader (the Man of Lies), and eventually led an exodus of priests from Jerusalem to Qumran. Though the identity of the Righteous Teacher remains indecipherable, scholarly consensus has moved toward identifying the Wicked Priest as Jonathan. (2) The second phase of occupation: During this phase, which ran from at least as early as the reign of Alexander Jannaeus (103-76 B.C.) until 31 B.C., the buildings at Qumran acquired their definitive form. The most striking features are the addition of massive and numerous cisterns and the general expansion of the monastery, suggesting an influx of new members into the community, probably Pharisees. (3) The abandonment of Qumran: The inhabitants left the community around the 30s of the 1st century B.C. because of either a foreign invasion (the Parthians in 40-37 B.C.) or a fire and earthquake (31 B.C.). They did not return to Qumran until some time in the early years of the 1st century A.D. (4) The final phase: The Essenes ceased to live at Qumran after the spring of A.D. 68, and some Essenes fled to other areas. The Essenes may have continued to exist in Palestine or in the Diaspora after A.D. 68.—M.P.H.

680. B. JONGELING, "A propos de I Q GenAp XX, 28," *RevQum* 10 (2, '80) 301-303.

The restoration of the end of 1QapGen 20:28 as 'l [dy yt]rp' yields the translation "that he be cured." The use of 'l zy in various Aramaic documents makes this reading and translation acceptable.—D.J.H.

681. E.-M. LAPERROUSAZ, "Problèmes d'histoire et d'archéologie qoumrâniennes: à propos d'un souhait de précisions," *RevQum* 10 (2, '80) 269-291.

In a review of *Qoumrân. L'établissement essénien des bords de la mer Morte. Histoire et archéologie du site* (1976), J. Carmignac (*RevQum* 9 [4, '78] 605) requested further detail on four points: (1) the paved circular platform of great hall 77, (2) the incomplete clearing out of hall 86/89 at the time of the reoccupation of the site, (3) the date of Pentecost in A.D. 68, and (4) the state of preservation of manuscripts from Cave 1. Additional criticisms are dealt with concerning interpretations of the archaeological data that differ from the work of R. de Vaux, especially the dating of periods Ia and Ib of the Essene occupation at Qumran.—M.P.H.

682. D. MENDELS, "Hellenistic Utopia and the Essenes," *HarvTheolRev* 72 (3-4, '79) 207-222.

Hellenistic utopias, represented in this article by Iambulus as epitomized by Diodorus Siculus, may have provided the framework or model for the first Essenes in their attempt at creating the perfect society pictured in 1QS and 1QSa. Among the modes of life common to the Hellenistic utopia and the Essene community were isolation from the outside world, the goal of harmony, communal living, the absence of private property, common meals, asceticism, baths, the absence of a temple, a simple system of burial, special interest in the sun, love of learning, and concern with the healing powers of fauna and flora.—D.J.H.

683. J. MILGROM, "Further Studies in the Temple Scroll," *JewQuartRev* 71 (2, '80) 89-106.

Continuing the author's research on the text of 11QTemple [see §§ 23-1030; 25-314], this article offers suggestions regarding the decipherment and interpretation of twenty-six passages

in cols. 24–63. It concludes by praising once more Y. Yadin's "magisterial" edition of *Temple Scroll*.—D.J.H.

684. J. R. MUELLER, "The Temple Scroll and the Gospel Divorce Texts," *RevQum* 10 (2, '80) 247-256.

Temple Scroll (11QTemple) purports to be a direct revelation from God to Moses. Examination of 11QTemple 56:17-19 (Deut 17:16b-17); 57:17-19; 66:11-17 (Deut 23:1; Lev 20:21; Deut 27:22; Lev 20:17; Lev 18:12-13); and CD 4:19–5:11 shows that 11QTemple proscribes both polygamy and divorce. This may mean that CD 4:19–5:11 should also be interpreted as proscribing both polygamy and divorce. This prohibition of divorce could support the priority of the Markan form of the Pharisee's question about the lawfulness of divorce (Mk 10:2). Moreover, the Qumran texts support the interpretation of *porneia* in Mt 19:9 (see 5:32) as referring to incest and not adultery.—M.P.H.

685. É. PUECH, "Fragment d'un Rouleau de la Genèse provenant du Désert de Juda (*Gen.*, 33, 18–34, 3)," *RevQum* 10 (2, '80) 163-166.

Purchased on 17 August 1964 from the Bethlehem antique dealer Kando, this maroon-colored fragment blackened on the left side belongs to a private collection in France. It measures 6.4 cm. (maximum length) by 3.7 cm. (maximum width) and preserves portions of eight lines of Gen 33:18–34:3. The text is identical to the Textus Receptus established at the end of the 1st century A.D. at Yavneh, and the script is very close to that of a scroll from an undetermined location on which Gen 35:6-10 and 36:5-12 are preserved (*DJD II*, p. 75). It may be that both fragments are from the same scroll, possibly from Murabba'at, and that they should be dated to the beginning of the 2nd century A.D. A photograph of the fragment and a transcription are included.—M.P.H.

686. Y. THORION, "'dm und bn 'dm in den Qumrantexten," *RevQum* 10 (2, '80) 305-308.

The word 'dm is found forty-nine times in the Qumran writings (thirty-six in sectarian documents, four in OT citations, nine in fragments of uncertain context). The phrase bn 'dm occurs eighteen times (fifteen in sectarian documents, one in an OT citation, one in a fragment [*sic*]). Outside of *Temple Scroll* and *Damascus Document*, which use only 'dm, the Qumran texts differentiate between these two terms. Both expressions are collective: bn 'dm is used to describe the sinful, ignorant person over against God; 'dm refers to the human person, or humanity, in a neutral sense.—M.P.H.

687. E. C. ULRICH, "4QSam^c: A Fragmentary Manuscript of 2 Samuel 14-15 from the Scribe of the *Serek Hay-yahad* (1QS)," *BullAmSchOrRes* 235 ('79) 1-25.

After discussing the paleography and orthography of 4QSam^c, the article presents a photograph of the text, a transcription and reconstruction of it and of parallel fragments from 4QSam^a, and a commentary, followed by lists of superior readings, errors, and data for textual affiliation. 4QSam^c was copied by the scribe who was responsible for 1QS, 1QSa, 1Q Sb, 4QTestim, and several corrections in 1QIsa^a. Despite his many lapses, the scribe produced a text of 2 Samuel 14–15 that is noticeably superior to the Masoretic text.—D.J.H.

Dead Sea Scrolls, §§ 25-688, 707.

Jewish Backgrounds

688. J. M. BAUMGARTEN, "The Pharisaic-Sadducean Controversies about Purity and the Qumran Texts," *JournJewStud* 31 (2, '80) 157-170.

The complaints made by the Sadducees, in tannaitic texts, about Pharisaic laxity in the sphere of purity are consistent with the laws found in *Temple Scroll* and other Qumran writings. The Qumran community and the Sadducees agreed about the *ṭēbûl yôm*, the defilement connected with animal bones, and the *niššôq*. The Sadducean repudiation of the Pharisaic immersion of the menorah remains obscure. At least as far as the Temple was concerned, the Sadducees favored a strict construction of the biblical purity laws.—D.J.H.

689. S. BEN-CHORIN, "Das Siegel des Hohenpriesters," *ZeitRelGeist* 32 (2, '80) 164-166.

The anecdote in *b. Šabb.* 21b about the miraculous vessel of oil bearing the seal of the high priest concerns either Jason or Menelaus, who held the office shortly before the Maccabean revolt. The scribes respected the office of high priest, even if they criticized or repudiated some of the officeholders.—D.J.H.

690. P. BILDE, "The Causes of the Jewish War According to Josephus," *JournStudJud* 10 (2, '79) 179-202.

The question of the causes of the Jewish War seems to have absorbed Josephus much more than is usually assumed, and his reflections on this topic are manifold and complex. He explored not only the specific events that led to the explosive situation of A.D. 66, but also more fundamental causes such as Roman brutality and maladministration, the influence of the Jewish war-party, and the conflict between Jews and Syro-Greeks in Palestine. His final answer was theological: The war and the fall of Jerusalem could not but occur in accordance with God's plan and will.—D.J.H.

691. M. CHERNICK, "Some Talmudic Responses to Christianity, Third and Fourth Centuries," *JournEcumStud* 17 (3, '80) 393-406.

The rabbis responded to 3rd-century Jewish Christianity and gnosticism by minimizing the authority of Scripture independent of the rabbinic tradition, by centralizing that tradition (the oral Law), and by legislating practices that undermined the Jewishness of the sectarians and forced them out of the Jewish community. In the 4th century some rabbis created theologies of chosenness, exile, and persecution to counter Christian interpretations of those Jewish realities.—D.J.H.

692. J. J. COLLINS, "The Epic of Theodotus and the Hellenism of the Hasmoneans," *HarvTheolRev* 73 (1-2, '80) 91-104.

The epic poem of Theodotus, preserved in Eusebius' *Praeparatio evangelica* 9.22.1-11, presents a rigidly exclusive view of Judaism and reflects the anti-Samaritan propaganda of the Hasmoneans. The combination of a distinctively Hellenistic form with a militant and exclusive Judaism provides an interesting example of the blending of Judaism and Hellenism in the period following the Maccabean revolt.—D.J.H.

693. F. DEXINGER, "Die Geschichte der Pharisäer," *BibKirch* 35 (4, '80) 113-117.

After tracing the historical roots of Pharisaism to the period before the Maccabean revolt, the

article surveys the movement's history through A.D. 70. Particular attention is given to the Pharisees' relations with the various political rulers in Palestine during this time and to the most significant Pharisaic teachers.—D.J.H.

694. W. W. FIELDS, "Early and Medieval Jewish Interpretation of the Song of Songs," *GraceTheolJourn* 1 (2, '80) 221-231.

No allegorization of the Song of Songs can be discovered in the Septuagint, Sirach, Wisdom, the works of Josephus, or 4 Ezra. But beginning with the Talmud, and continuing with the Midrashim and Targums, allegorization took over as the accepted method of interpreting the document.—D.J.H.

695. E. J. FISHER, "From Polemic to Objectivity? A Short History of the Use and Abuse of Hebrew Sources by Recent Christian New Testament Scholarship," *Hebrew Studies* [Madison, WI] 20-21 ('79-'80) 199-207.

In the past much Christian NT scholarship has had a polemical intent in its approach to Jewish sources. One of its essential flaws has been the inability to deal with Jewish sources in their own language and on their own terms. Also, Christian scholars have frequently failed to see that the two traditions can use similar words but understand them very differently.—D.J.H.

696. D. FLUSSER AND S. SAFRAI, "Who Sanctified the Beloved in the Womb," *Immanuel* 11 ('80) 46-55.

The apotropaic value of circumcision, which is alluded to in *Damascus Document* 16:4-6 and *Targum of Canticles* 3:8, is prominent in the traditional Jewish blessing accompanying the rite of circumcision ("to save our beloved kin from destruction"). The blessing's description of Abraham as the "beloved" sanctified in his mother's womb may have been the background to Paul's midrash in Rom 4:9-12.—D.J.H.

697. J. M. FORD, "Jewish Law and Animal Symbolism," *JournStudJud* 10 (2, '79) 203-212.

The animal symbolism in Jewish apocalyptic writings is rooted in the dietary laws and the law of forbidden junctures, or mixed species. The Israelites are represented by ritually clean animals, and their enemies appear as unclean or hybrid animals or birds (see Dan 7:2-8; *1 Enoch* 89-90). The locusts and the horses of Revelation 9 are examples of mixed species, or forbidden mating.—D.J.H.

698. S. GERO, "The Legend of the Fourth Son of Noah," *HarvTheolRev* 73 (1-2, '80) 321-330.

There are many references in Jewish and Christian sources to a postdiluvian, fourth son of Noah by the name of Yon̄on. The legend of Yon̄on arose most likely within a branch of Mesopotamian Judaism that adopted a broadly favorable attitude toward Babylonian astrology and was receptive to local historical lore.—D.J.H.

699. A. P. HAYMAN, "Theodicy in Rabbinic Judaism," *Glasgow University Oriental Society Transactions* [Glasgow] 26 ('75-'76) 28-43.

In treating the suffering and exile of Israel after the disasters of A.D. 70 and 132-135, the rabbis offered three explanations: (1) The destruction of Jerusalem in A.D. 70 was due to Jewish internal division and civil strife. (2) The destruction and exile were punishments for Israel's sins. (3) There was a positive purpose behind the people's sufferings: atonement, inducement to

repentance, divine discipline, or preparation for the reversal of fortunes in the future after death.—D.J.H.

700. R. HAYWARD, "Memra and Shekhina: A Short Note," *JournJewStud* 31 (2, '80) 210-213.

The Targums identify God's name for himself in Exod 3:12, 14 ('*hyh*) as *mêmrā*', and distinguish it from *Yhwh* by speaking of the latter as the name of the *mêmrā*' of the Lord or as the *šēkîṇâ* of the Lord. D. Muñoz León's three objections to this interpretation are answered in the body of the article.—D.J.H.

701. R. D. HECHT, "Research Needs in the Study of the Hebrew Bible and in the Study of Judaism," *Bulletin of the Council on the Study of Religion* [Waterloo, Ont.] 11 (5, '80) 137, 139-145.

Where religio-historical research has been carried forward, there have been revolutionary developments in our understanding of the Hebrew Bible and Judaism. Progress has been made in the study of ritual, canon, myth, apocalyptic, Judaism in late antiquity, the place of Judaism in the larger world of antiquity, Philo, medieval Judaism, and Judaism in the modern world.—D.J.H.

702. M. L. KLEIN, "Palestinian Targum and Synagogue Mosaics," *Immanuel* 11 ('80) 33-45.

The ancient Targums of the OT are of great theological, textual, linguistic, historical, and liturgical interest. For example, the Jewish attitude toward the non-Jewish symbolism of the mosaic floors in Palestinian synagogues is illuminated by *Targum ps.-Jonathan* of Lev 26:1: "You may place a mosaic pavement impressed with figures and images in the floors of your sanctuaries—but not for kneeling to it." This targumic expansion was intended to ward off iconoclasm.—D.J.H.

703. D. J. LADOUCEUR, "The Death of Herod the Great," *Classical Philology* [Chicago] 76 (1, '81) 25-34.

In light of the stereotyping of death scenes in ancient literature, the article offers a philological commentary on Josephus' second, later description of Herod's final disease (*Ant.* 17:168-170), with a view to gaining insight into the Greco-Jewish historian's eclecticism. Several better readings for the corrupted text are also provided. Josephus' earlier account of Herod's disease occurs in *War* 1:656. His attitude toward Herod in *Antiquities* is far more critical, and he spends twice as long depicting Herod's agonizing symptoms. This more elaborate treatment is modeled on Thucydides' account of the Athenian plague. Josephus' narrative may also reflect the influence of the Jewish doctrine of retribution, in that it may be designed to emphasize the divine etiology of Herod's affliction and to testify to the specific transgressions for which he was punished. Thus a number of associations, Jewish and Greek, would have been elicited by the seemingly trivial verbal changes and additions in Josephus' later account of Herod's final disease.—E.G.B.

704. F. LUCIANI, "La sorte di Enoch in un ambiguo passo targumico," *BibOr* 22 (2, '80) 125-158.

An extensive survey of Jewish and Christian traditions reveals two opposing interpretations of Enoch's fate (see Gen 5:21-24). The usual interpretation understood the rapture of Enoch as

the reward for his virtue; a second view (see *Gen. Rab.* 25:1) maintained that the patriarch's death was the punishment for his sins. Unlike the other Targums, *Targum Onqelos* of Gen 5:24 substituted for Enoch's rapture the statement that "the Lord caused him to die." A scribe, knowing the tradition hostile to Enoch, introduced this change but left the verse ambiguous, implying that Enoch's death led to reward and glory.—J.J.C.

705. F. MANNS, "L'origine d'une Aggadah sur la création d'Adam," *Antonianum* 55 (3, '80) 439-441.

The tradition that Adam and Eve were created without anal cavities (*Conflict of Adam and Eve* 41) is probably based on attempts at interpreting the phrase *tupêkâ uněqābêkâ bāk* in Ezek 28:13.—D.J.H.

706. B. MCNEIL, "Coptic Evidence of Jewish Messianic Beliefs (Apocalypse of Elijah 2:5-6)," *Rivista degli Studi Orientali* [Rome] 51 ('77) 39-45.

In *Apocalypse of Elijah* 2:5-6, the king who kills the king of unrighteousness is said to come from the west, is called the king of peace, roars like a lion, and walks on water. Each of these symbols was available in Judaism during the 1st century A.D., and the passage may well have existed as a unit at that time.—D.J.H.

707. D. MENDELS, "'On Kingship' in the 'Temple Scroll' and the ideological *Vorlage* of the seven banquets in the 'Letter of Aristeas to Philocrates,'" *Aegyptus* [Milan] 59 (1-2, '79) 127-136.

A comparison between the seven banquets in *Letter of Aristeas* and the section in 11QTemple on kingship shows that the pattern of kingship that emerges from *Aristeas* could have derived from a Jewish ideological *Vorlage* dressed in a Hellenistic framework and terminology. The comparison is carried out with reference to temperance, the relationship between God and the king, the king's law, the high command and the king's guard, the king's council, the king's wife, the king as judge, the army, the dynasty's continuity, and the king's relation to the subject nations.—D.J.H.

708. J. NEUSNER, "'Judaism' after Moore. A Programmatic Statement," *JournJewStud* 31 (2, '80) 141-156.

In *Judaism in the First Centuries of the Christian Era* (1927), G. F. Moore presented Judaism as a history of ideas abstracted from the groups that held them and from the social perspectives of those groups. Many kinds of Judaism were described as if they formed a single construct, and the material was organized in theological categories. F. C. Porter rightly criticized Moore's assertion that the Judaism of the Tannaim was normative and his systematic aversion to discussion of the Judaism revealed by the legal texts. What is needed now is a thorough account of the Judaism witnessed to in the Mishnah.—D.J.H.

709. A. NEWMAN, "Linguistic Issues in a Talmudic Debate," *Tradition* 18 (3, '80) 281-287.

The debate between the disciples of Shammai and Hillel about the order in which God created the heavens and the earth (y. *Hag.* 2:1; *Gen. Rab.* 12:14) is of more than antiquarian interest. The disciples of Shammai emphasized the world of ideals emanating from above and argued that the heavens were created first. The disciples of Hillel stressed that fulfilling the needs of

humanity was the purpose of creation and that only upon them could a superstructure of ideals be built. The two positions furnish parallels to the debate between mentalists and empiricists in modern linguistics.—D.J.H.

710. A. PAUL, "Bulletin de Littérature intertestamentaire. Du Judaïsme ancien au Christianisme primitif," *RechSciRel* 68 (3, '80) 463-480, (4, '80) 519-552.

The first installment in this bulletin of intertestamental literature treats four books on the historical framework and the cultural and social context, and six books on aspects of the transmission, translation, and interpretation of the OT. The second installment discusses twenty books under three major headings: the pseudepigraphic literature and the Qumran writings (eight items), so-called Hellenistic Judaism (six), and from Judaism to Christianity (six).—D.J.H.

711. A. RICCIARDI, "La Carta de Henoc (1 Hen 91-105) y la vindicación de los justos sufrientes," *RevistBíb* 42 (2, '80) 65-83.

All the sections in the Epistle of Enoch (*1 Enoch* 91-105) contain the same basic message: In the present situation the wicked transgress God's Law and oppress the just, but at the coming judgment the wicked will be punished and the just will be rewarded. The second part of the article considers three major topics in the Epistle of Enoch: the just and their suffering, the vindication and blessing of the just, and the obligation of the just at the end-time.—D.J.H.

- 712r. E. RIVKIN, *A Hidden Revolution* [NTA 23, pp. 255-256].

M. SILVA, "The Pharisees in Modern Jewish Scholarship. A Review Article," *WestTheol Journ* 42 (2, '80) 395-405.—Rivkin's book deserves recognition, and it should not be placed in the "all or nothing" category. Although it is overly dramatic to speak of a Pharisaic revolution, Rivkin does open up in a fresh way the creative power and vitality of this much-maligned group. Although it is too much to insist that the Pharisees had no separatist, ritualistic tendencies, Rivkin has established that this element cannot be determinative in characterizing them. Although describing the Pharisees as the scholar class may be an overstatement, Rivkin has demonstrated that we truly approach the genius of these men when we recognize them primarily as the exponents of the oral Law.—D.J.H.

713. C. ROWLAND, "The Visions of God in Apocalyptic Literature," *JournStudJud* 10 (2, '79) 137-154.

The vision of God and his heavenly court in Ezekiel 1 was used and developed in *1 Enoch* 14, the Qumran *Angelic Liturgy* (4QŠirŠabb), Revelation 4, and *Apocalypse of Abraham* 17-19. The differences between the various adaptations point to a continuing speculative interest in Ezekiel 1 rather than a strictly ordered and well-defined exposition. As cosmological speculation developed, the need was felt for a heavenly ascent before the visionary could gaze on God's throne. Increasing reluctance to use anthropomorphic terminology was matched by growing interest in an exalted angelic figure with divine attributes and human form.—D.J.H.

714. B. SCHALLER, "Das Testament Hiobs und die Septuaginta-Übersetzung des Buches Hiob," *Biblica* 61 (3, '80) 377-406.

The author of *Testament of Job* made extensive use of the Septuagint version of Job. Detailed

analysis of the two texts reveals how the quotations and allusions in *Testament of Job* are not only instructive in the area of textual criticism, but also valuable for determining the tradition history of the Greek version of Job.—D.J.H.

715. R. J. H. SHUTT, "The Concept of God in the Works of Flavius Josephus," *JournJewStud* 31 (2, '80) 171-189.

In Josephus' writings the presence of the article with *theos* is usual, and the absence of the article is attributable to particular needs of emphasis, nuance, or euphony. The term *to theion* is generally used by Josephus to mean "the Deity," without necessarily any reference to the God of Israel. Josephus' views about God are mostly consistent with the Jewish Scriptures. As a result of his contact with Gentile cultures, and partly because he sought to express his Judaism in terms of Greek culture, Josephus also used non-Jewish and nonscriptural expressions and language. In modern terms Josephus was a liberal Jew.—D.J.H.

716. C. THOMA, "Spiritualität der Pharisäer," *BibKirch* 35 (4, '80) 117-122.

The spirituality of the Pharisees was characterized by serious attempts at shaping public life in accord with revelation, spiritual and moral efforts to actualize revelation, and a willingness to accommodate divine prescriptions to the human situation.—D.J.H.

717. N. A. VAN UCHELEN, "The Targumic Versions of Deuteronomy 33:15. Some remarks on the origin of a traditional exegesis," *JournJewStud* 31 (2, '80) 199-209.

The targumic versions of Deut 33:15 compare the mountains with the fathers of Israel (see Isa 51:1-2) and the hills with the mothers of Israel (see Gen 49:31; Lev 26:42). The same comparison appears in the Targums of Num 23:9; Cant 2:8; and Gen 49:26. In their paraphrastic translations, *Fragmentary Targum* and *Neofiti* are furthest from the Masoretic text and appear to be recensions of the Palestinian Targum. *Targum ps.-Jonathan* shares with them some key phrases from the traditional exegesis. *Targum Onqelos* in its present form is a late Aramaic translation.—D.J.H.

718. H. WURZ, "Die Messiashoffnung in der Zeit zwischen Altem und Neuem Testament," *BibLiturg* 53 (3, '80) 140-146.

This introduction to intertestamental messianism first explains the elements that constituted the messianic movements, the disappointing results they achieved, and the ideologies behind them. Then the figure of the messiah in Jewish apocalypticism is discussed under three headings: the great king of peace, the priest-king and renewer or bringer of paradise, and the son of man.—D.J.H.

719. A. ZERON, "The Swansong of Edom," *JournJewStud* 31 (2, '80) 190-198.

In recounting biblical history, ps.-Philo emphasized the part played by semi-Edomites. He intended to show that the Idumeans were genuine Jews, and sought to elaborate the old stories in light of the rabbinic and Hellenistic exegesis of his time. He enriched the narratives with Idumean folklore motifs, which may have been partly his own invention. His Edomite sympathies found their strongest expression in the Cenez material. The author of *Biblical Antiquities* may have been a rabbi in a community of Idumean emigrants who escaped after the fall of Jerusalem or even much later to Egypt.—D.J.H.

Greco-Roman Backgrounds

720. W. A. BEARDSLEE, "Plutarch's Use of Proverbial Forms of Speech," *Semeia* 17 ('80) 101-112.

Plutarch's maxims and proverbs are primarily rhetorical and decorative, enlivening the presentation of essay or narrative. At a more fundamental level, many of them express an ironic awareness of the precariousness of existence, which serves to offset the rational-moral ordering of Plutarch's thought. This subordinated irony contrasts with the more radical irony of much early Christian language.—D.J.H.

721. J.-L. GIRARD, "Interpretatio Romana. Questions historiques et problèmes de méthode," *RevHistPhilRel* 60 (1, '80) 21-27.

Through definition of the terms *interpres* and *interpretatio*, the article attempts to clarify the religious significance of the procedure known as *interpretatio Romana*. A class of *interpretes*, or intermediaries, was required by the Romans to intervene between the divine and human worlds. *Interpretatio* was the process of explicating through the substitution of synonyms that which could not otherwise be understood. The Romans would naturally have employed this technique in the domain of religion, because they aspired to greater knowledge of the gods. By means of *interpretatio*, they made functional identifications of indigenous gods with foreign gods. The procedure allowed them to avoid both open conflict with foreign religions and the conversion of certain elements of their own population to foreign cults. The result of *interpretatio Romana* was at once universality and the deepening of indigenous traditions.—E.G.B.

722. C. P. JONES, "An Epigram on Apollonius of Tyana," *JournHellStud* 100 ('80) 190-194, plate Ib.

An inscription of major importance, now in the New Museum of Adana (Turkey), contains an epigram on Apollonius of Tyana. A preliminary text has been provided by E. L. Bowie, and a full publication with discussion and photograph by G. Dagron and J. Marcillet-Jaubert. The article offers a text, translation, and commentary, and then attempts to find a historical and cultural setting for the inscription. Restored and interpreted, the epigram speaks of Apollonius as a being more than human, if not explicitly as a hero or god. A review of the history of Apollonius' posthumous reputation leaves the date of the inscription uncertain. It might well fit into the context of the struggle between paganism and Christianity in the 4th century, but a 3rd-century date is not to be excluded.—E.G.B.

723. A. E. ORENTZEL, "Orator Emperors in the Age of Pliny," *Classical Bulletin* [Wilmore, KY] 57 (3, '81) 43-48.

An examination of the emperors under whom Pliny practiced law and held office—Titus, Domitian, Nerva, Trajan, and Hadrian—reveals varying degrees of speaking ability. Titus' oratorical ability may have been exaggerated by the ancient writers. Domitian appears to have had the potential to become a great orator. Nerva was apparently not much of a speaker. Trajan had no interest in oratory or literature. Finally, it can be safely assumed that Hadrian was a powerful and impressive speaker. The main sources for these assessments are Pliny, Suetonius, and Tacitus.—E.G.B.

724. C. B. R. PELLING, "Plutarch's Adaptation of His Source-Material," *JournHellStud* 100 ('80) 127-140.

The aim of the article is to discover the basis for Plutarch's factual inconsistency and interpretative variation in six of the Roman lives (*Crassus, Pompey, Caesar, Cato, Brutus, and Antony*), for which he is believed to have used a single store of source material [see § 24-650]. The first part examines the literary devices employed by Plutarch to "streamline" his material, e.g. conflation of similar items, chronological compression and dislocation, and fabrication of circumstantial detail. The second part considers differences of interpretation and emphasis in the six lives, and the third part summarizes Plutarch's biographical theory and practice. In theory Plutarch's primary concern as a biographer was to portray character, not to narrate history; his ultimate purpose was protreptic and moral. His practice often, but not always, corresponded to his theory. In fact Plutarch followed very different aims, interests, and conventions in different lives. Any account of Plutarch's *Lives* must bring out their versatility. This biographical genre is an extremely flexible one.—E.G.B.

725. S. R. F. PRICE, "Between Man and God: Sacrifice in the Roman Imperial Cult," *JournRomStud* 70 ('80) 28-43.

If the Roman imperial cult is viewed as an aspect of a decadent religion or as essentially political, there is no incentive to study the ritual itself. The aim of this article is to demonstrate that, in the Roman ruler cult, sacrifices served to articulate a large body of unformulated thought concerning the emperor by means of subtle modifications of the practices of divine ritual. First the different types of imperial sacrifices are analyzed. Then their operation in the context of early Christianity is discussed (with special attention to the rejection of the imperial sacrificial system by Christians as a major reason for their persecution). This is followed by a treatment of the changing nature of ruler sacrifice in the Hellenistic period and under Roman influence (with special attention to the effect of monarchic stabilization). Finally, the imperial sacrifices are set in the context of the traditional sacrificial system of Greek religion. In general, imperial honors were not fully parallel to those of the gods. But there were also some cases where imperial ritual was indeed the same as divine ritual. The picture proposed here is of the two categories of human and divine ranged along a vertical scale. One set of imperial honors (e.g. statues and arches) placed the emperor within the human category; another set (e.g. most of the sacrifices) placed him in a privileged position very close to the gods; and the third set (e.g. the remaining sacrifices) classified him at the lower end of the divine category.—E.G.B.

726. N. SANTOS YANGUAS, "El Emperador Domiciano y los cristianos," *StudOvet* 6-7 ('78-'79) 165-185.

Preparing to analyze the isolated persecutions of Christians under Domitian, the article first examines the origin and character of the earlier persecutions under Nero as narrated by such writers as Tacitus, Suetonius, Dio Cassius, and Tertullian. It concludes that the persecution of A.D. 64 marked a turning point in relations between the Christian community and the Roman state, which was further accentuated by the subsequent break between the Christian communities and the older, Jewish communities. Focusing on the persecutions under Domitian's quite distinct policy, the article next investigates the charge of "atheism" brought against Flavius Clemens and what Tertullian called the *crimen laesae maiestatis*. In fact, the available sources do not reveal the name of a single indisputably Christian victim during Domitian's reign except the Evangelist John exiled on Patmos. The Christians of Asia Minor knew very difficult times under Domitian, but nothing like a systematic policy of persecution.—S.B.M.

727. D. S. WIESEN, "The 'Great Priestess of the Tree': Juvenal VI, 544-545," *Classical Journal* [Boulder, CO] 76 (1, '80) 14-20.

Commentators since the Renaissance have attempted without success to explain why Juvenal in *Satires* 6.544-545 called the trembling Jewish fortune-teller "great priestess of the tree" (*magna sacerdos arboris*). The palm tree (with its branches) was widely employed as a Jewish symbol and could have been understood as such. Juvenal may have interpreted the seven-branched candlestick (menorah) as a stylized, symbolic tree and thus conflated this emblem with other Jewish tree-symbols. In *Satires* 6.544-545, Juvenal set the menorah between the Torah (*interpres legum Solymarum*) and highest heaven (*summi fida internuntia caeli*) in order to contrast in three ways the absurdly lofty religious pretensions of the Jews and the lowliness of their actual situation.—D.J.H.

The Early Church

- 728r. S. BACCHIOCCHI, *From Sabbath to Sunday* [NTA 22, p. 231; § 23-1070r].

R. T. BECKWITH AND W. STOTT, *This Is the Day* [NTA 23, pp. 239-240].

E. FERGUSON, "Sabbath: Saturday or Sunday? A Review Article," *RestorQuart* 23 (3, '80) 172-181.—Both books contend that the OT Sabbath has continuing validity and that Christians changed the day from Saturday to Sunday. Bacchiocchi is wrong on two counts: The Roman church did not have the power to make such a change in the 2nd century, and the nature of the evidence does not suggest a new change but rather accepted practice. Beckwith and Stott are no more successful in vindicating on the basis of the NT and early Christian literature the Reformed view that the OT Sabbath was changed in the 1st century A.D. with divine approval. It is better to see the Sabbath commandment as part of the superseded Mosaic institution, and the Lord's Day as simply a time of assembly and worship.—D.J.H.

729. B. BAGATTI AND A. BATTISTA, "Le idee teologiche del 'Combattimento di Adamo,'" *EuntDoc* 33 (1, '80) 123-132.

The major theological themes in *Conflict of Adam and Eve* are discussed under five headings: the mercy of God, the symbolism of water, the symbolism of light, the consequences of sin, and redemption. The work was probably composed earlier than the 5th-to-7th-century date usually assigned to it.—D.J.H.

730. F. BOLGIANI, "*Diakonia tou pneumatos*. Fortuna e sfortuna di una formula teologica," *Augustinianum* 20 (3, '80) 523-543.

The article deals with the formula *diakonia tou pneumatos* ("ministry of the Spirit") in Tatian's *Oratio ad Graecos* 13. To illustrate the theological ups and downs of the formula, it examines the earlier metaphor of the Spirit as *diakonos* in the writings of Basilides, Valentinus, and Clement of Alexandria.—S.B.M.

731. L. CIGNELLI, "Le saint Joseph des judéo-chrétiens," *CahJos* 28 (2, '80) 197-212.

History of Joseph the Carpenter is a Jewish-Christian apocryphon that certainly antedates the Council of Nicea (A.D. 325) and probably dates back to the 2nd century A.D. It is important for what it says about Joseph as a historical figure, a moral example, and an object of devotion. It presents Joseph as an OT saint in the tradition of the patriarchs and prophets.—D.J.H.

732. A. DAVIDS, "'Frühkatholizismus' op de helling: rond de brieven van Ignatius" [An Attack on 'Frühkatholizismus': Concerning the Letters of Ignatius], *TijdTheol* 20 (2, '80) 188-191.

A presentation and mainly positive evaluation of R. Joly's *Le dossier d'Ignace d'Antioche* (1979). Joly holds that Ignatius' letters are forgeries datable to ca. A.D. 165-168, written by an author from Smyrna. The article also contains an excerpt from F. van de Pavard's review of J. Rius-Camps's *The Four Authentic Letters of Ignatius, the Martyr* (1979). According to Rius-Camps, a bishop from Asia Minor interpolated the letters of Ignatius and increased their number.—J.L.

733. H. J. W. DRIJVERS, "The 19th Ode of Solomon: Its Interpretation and Place in Syrian Christianity," *JournTheolStud* 31 (2, '80) 337-355.

Odes of Solomon 19 should be regarded as a very sophisticated elaboration of Jn 1:1-18 and Lk 1:26-38 in which the mutual relations between God the Father, the Holy Spirit, and Mary, with regard to the birth of the Son, are precisely fixed. The ode is based on exegetical and theological traditions found in Tatian's *Diatessaron*. Its structure and wording are comprehensible only through the underlying *Diatessaron*. In the development of Syrian theology, this ode and the other *Odes of Solomon* should be placed between the Antiochian theologians at the end of the 2nd century and Ephrem at the end of the 4th century. A date of composition in the first half of the 3rd century or later is most likely.—D.J.H.

734. E. W. FISHER, "'Let us look upon the Blood-of-Christ' (1 Clement 7:4)," *VigChrist* 34 (3, '80) 218-236.

The idea of salvation through looking upon the blood of Christ (1 Clement 7:4) is rooted in the eucharistic and corporate life of the early church. The proper setting for the verb *atenizein* is a scene in which the viewer sees a vision of God, an angel, heaven, or some divine manifestation, which is the means of apprehending salvation. The church united in its liturgy sees the blood of Christ poured out in the Eucharist. This is the divine epiphany through which salvation is apprehended.—D.J.H.

735. D. GRASSO, "I carismi nella Chiesa antica," *Augustinianum* 20 (3, '80) 671-686.

In view of the discussion on charisms at Vatican II and the subsequent interest in charismatic movements, the article studies the understanding of the extraordinary charisms of the Spirit in 1 Corinthians 12-14 in the writings of Origen, Irenaeus, Ignatius, and Polycarp, and the Acts of the Martyrs. (1) The charisms continued after the NT period in various Eastern and Western communities. (2) All the charisms were known; glossolalia is mentioned least, and prophecy is mentioned most. (3) In spite of their diffusion, there was a diminution of the charisms. (4) They were seen as signs supporting the preaching of the church. (5) They were justified by reference to 1 Corinthians 12-14; Mk 16:20; and Jn 14:12. (6) Charisms were found among all Christians, cleric and layperson alike.—S.B.M.

736. D. J. HARRINGTON, "The Reception of Walter Bauer's *Orthodoxy and Heresy in Earliest Christianity* during the Last Decade," *HarvTheolRev* 73 (1-2, '80) 289-298.

This article updates the appendix by G. Strecker and R. A. Kraft that was included in the 1971 English version of Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum*. It reports on reviews, criticisms of Bauer's thesis, and efforts to develop it in positive directions. The thesis of early Christian diversity is well established, but Bauer's reconstruction of how orthodoxy

triumphed remains questionable. His lack of interest in Greco-Roman history and social-scientific theory is striking, and he seems not to have taken the theological significance of orthodoxy very seriously.—D.J.H. (Author.)

737r. R. JOLY, *Le dossier d'Ignace d'Antioche* [NTA 24, pp. 208-209; § 25-363r].

G. PELLAND, "'Le Dossier des lettres d'Ignace d'Antioche': à propos d'un livre récent," *SciEsp* 32 (3, '80) 261-297.—After discussing Joly's position on the relation of the Ignatian corpus to *Letter of Polycarp*, the article treats Joly's views on the peculiarities of the scenario in the Ignatian corpus, the monarchical episcopate, the witness of ancient authors, the borrowings and quotations, the vocabulary, the possible influences of gnosticism, and the influence of *4 Maccabees*. Despite his erudition and ingenuity, Joly has not overturned the traditional thesis concerning the authenticity and approximate date of Ignatius' letters. In many cases, J. B. Lightfoot had already given very valuable responses to the questions posed by Joly.—D.J.H.

738. H. KOESTER, "Apocryphal and Canonical Gospels," *HarvTheolRev* 73 (1-2, '80) 105-130.

The attestation of early Christian Gospels through manuscript discoveries and quotations does not support the distinction between canonical and apocryphal Gospels. About a dozen noncanonical Gospels were known in the 2nd century A.D. At least four apocryphal Gospels (*Gospel of Thomas*, *Unknown Gospel* in Papyrus Egerton 2, *Dialogue of the Savior*, and *Gospel of Peter*) contain material that is at least as old and valuable as the canonical Gospels, and thus constitute sources for the earliest developments of the traditions about Jesus. The term "apocryphal," with all its negative connotations, should not prejudice us any longer.—D.J.H.

739. J. P. MARTÍN, "Il rapporto tra Pneuma ed Ecclesia nella letteratura dei primi secoli cristiani," *Augustinianum* 20 (3, '80) 471-483.

This analysis considers the relation between the church and the Trinity in the orthodox, noncanonical literature of the first two centuries A.D. The triadic formula of Mt 28:19 influenced early Christian literature in its development of ecclesiological, eucharistic, cosmological, and other themes. The principal context for understanding the trinitarian formula is the NT theology of Paul and Luke, in which the Christian community is regarded as the place of the definitive gift of the Spirit. The article demonstrates the lexical complexity of the pneumatological theme in *Barnabas*, *Diognetus*, Melito's *Peri Pascha*, and the writings associated with Polycarp. It concludes with an examination of the Spirit-Creator in the Apologists, showing that the pneumatology of the 2nd century affirmed the historical relation between *pneuma* and *ekklēsia*.—S.B.M.

740. M. T. MORSE, "The Mystery of Church in the Letters of St. Ignatius of Antioch," *RevRel* 39 (6, '80) 929-934.

For Ignatius, the bishop represented the visible, unitive principle within the Christian community—a unity essential for union with the Lord and his Father. This union is rooted in the gift of faith, lived in hope, and expressed in love. It is a visible and incarnational reality.—D.J.H.

741. S. PRETE, "In incorruptibilitate (aphtharsia) Spiritus s. (Mart. Polyc. 14,2)," *Augustinianum* 20 (3, '80) 509-521.

The term *aphtharsia* ("incorruptibility"), though used infrequently by the Apostolic Fathers,

occurs in relation to the Holy Spirit in *Martyrdom of Polycarp* 14:2. A comparative study of the term in Ignatius' works reveals that *aphtharsia*, defined as the gift of participation in divine incorruptibility, is contiguous with the concept of immortality. The two terms are thus synonymous and almost equivalent.—S.B.M.

742. C. RIGGI, "Lo Spirito santo nell'antropologia della I Clementis," *Augustinianum* 20 (3, '80) 499-507.

Strictly speaking, there is no theology of the Holy Spirit in *I Clement*. Nevertheless, it is possible to examine the letter's teaching on the Spirit in the light of Clement's biblical, Middle Platonic, and scientific anthropology. Topics treated here are the anthropological trichotomy; the role of the Spirit in the harmony of creation; and the charisms of love, joy, and exaltation. We cannot absolutely deny that *I Clement* has a trinitarian pneumatology.—S.B.M.

- 743r. W. RORDORF AND A. TUILIER (EDS.), *La Doctrine des douze apôtres (Didachè)* [NTA 24, p. 108].

P. DE CLERCK, "La Didachè," *MaisDieu* 142 ('80) 107-112.—The authors' views are characterized by great prudence, to the extent that sometimes it is difficult to discern the fine point of their thought. They see *Didache* as a composite work assembled by two redactors, and assign it to western Syria at the end of the 1st century. The discussions about the possible eucharistic character of chaps. 9-10 and about ministries in chaps. 11-13 and 15 are especially important, though their theological significance should have been developed more.—D.J.H.

744. F. SALVONI, "La storia di Giuseppe, il falegname," *RicBibRel* 15 (3, '80) 228-237.

This report about the edition of *History of Joseph the Carpenter* prepared by A. Battista and B. Bagatti [NTA 23, pp. 247-248] discusses the arguments for a 2nd-century A.D. date of composition, the Jewish-Christian milieu in which the work originated, and the major theological ideas it expresses.—D.J.H.

745. H.-A. STEMPEL, "Der Lehrer in der 'Lehre der zwölf Apostel,'" *VigChrist* 34 (3, '80) 209-217.

In *Didache* the teacher is a very prominent person, and the book itself contains a sample of his teaching. The significance of the teacher can be seen in comparison with other distinguished figures (apostles, prophets, bishops, deacons) and in light of the literary history of *Didache*. The book was intended as a religious-educational document, not as ecclesiastical law.—D.J.H.

746. D. H. TRIPP, "The Aim of the 'Gospel of Thomas,'" *ExpTimes* 92 (2, '80) 41-44.

In *Gospel of Thomas* the questions of "the disciples" at sayings 6, 12, 18, 20, 24, 37, 43, 51-53, 99, and 113 represent the "chapter headings" of the book. The themes of distinctness, conflict, and confrontation with the Jews dominate, and their prominence is doubtless the result of deliberate choice. The situation of Jewish Christians in Palestine ca. A.D. 100-130 matched the character of the book. The words of Jesus in *Gospel of Thomas* were used to fortify and reassure Christians in their increasing isolation from their Jewish neighbors.—D.J.H.

747. R. WINLING, "A propos de la datation des *Lettres d'Ignace d'Antioche*: notes de lecture à l'occasion d'une recherche thématique," *RevSciRel* 54 (3, '80) 259-265.

In their use of the formulas "being with God" and "being with Christ" [see § 25-364] the

letters of Ignatius are close to the Pastorals (see 2 Tim 2:11-13) and to Polycarp's *Letter to the Philippians* and *Martyrdom of Polycarp*. These formulas and the themes connected with them (martyrdom, episcopacy, unity) suggest an early 2nd-century origin for Ignatius' letters.—D.J.H.

Gnosticism

748. B. DEHANDSCHUTTER, "L'Apocryphe d'Ézéchiël: source de l'Exégèse sur l'âme, p. 135,31-136,4?" *Orientalia Lovaniensia Periodica* [Leuven] 10 ('79) 227-235.

It is possible to doubt the hypothesis that *Apocryphon of Ezekiel* was used in *1 Clement* 8:3, in *Exegesis on the Soul* 135:31-136:4, and by Clement of Alexandria, for want of convincing indications before Epiphanius (4th century A.D.) that such a work existed.—D.J.H.

749. B. DEHANDSCHUTTER, "Gnosis – Notitie," *Bijdragen* 41 (3, '80) 300-306.

Descriptions and evaluations of three recently published books: H.-C. Puech, *En quête de la Gnose* (2 vols., 1978); K. Rudolph, *Die Gnosis* (1978); and B. Aland (ed.), *Gnosis. Festschrift für Hans Jonas* (1978).—D.J.H.

750. G. FILORAMO, "Pneuma e luce in alcuni testi gnostici," *Augustinianum* 20 (3, '80) 595-613.

Gnostic pneumatology in the 2nd century occupies a median position between Stoic and patristic pneumatology. The introductory part of this article reflects on the mythical dimension within which the action of the Spirit in gnosticism is situated, develops, and achieves completion. It also examines the role of "light" in various gnostic systems. The main part of the article is devoted to the nature and origin of the "spirit of light."—S.B.M.

751. S. A. KENT, "Valentinian Gnosticism and classical Sāṃkhya: A thematic and structural comparison," *Philosophy East and West* [Honolulu] 30 (2, '80) 241-259.

Using as primary sources the Indian *Sāṃkhyakārikā* of Īśvarakṛṣṇa (pre-A.D. 560), the description of Valentinian doctrines by Irenaeus in *Adversus haereses* (ca. A.D. 180), and *Hypostasis of the Archons* (ca. A.D. 339), the article explores five points of similarity between Valentinian gnosticism and classical Sāṃkhya: the problem of immanence versus transcendence, the apparent admixture of "spirit" and matter, ignorance and creation, the threefold structure of manifestation, and knowledge and the quaternary element.—D.J.H.

752. J. MAGNE, "Ouverture des yeux, connaissance et nudité dans les récits gnostiques du Paradis," *VigChrist* 34 (3, '80) 288-301.

The story of Adam and Eve in paradise eating from the tree of the knowledge of good and evil (see Gen 2:15-3:24) is taken up in four of the Nag Hammadi documents: *Testimony of Truth* 45:23-50:11, *Apocryphon of John*, *Hypostasis of the Archons* 88:24-90:19, and *On the Origin of the World* 118:17-119:19. Certain phrases concerning the opening of the eyes and the knowledge of nakedness present difficulties, and the usual translations seem to contradict the general sense of the passages. The main part of the article examines each of the passages and concludes by offering new translations of *Hypostasis of the Archons* 90:15-17 and *On the Origin of the World* 119:11-18.—D.J.H.

753. F. MORARD, "Encore quelques réflexions sur Monachos," *VigChrist* 34 (4, '80) 395-401.

The word *monachos* appears in *Gospel of Thomas* sayings 16, 49, and 75, and in *Dialogue of the Savior* 120:25; 121:19. It refers to the perfection to which the elect are invited in the bridal chamber of redemption. The term was probably used in the original versions of the gnostic documents.—D.J.H.

754. L. PAINCHAUD, "Le Deuxième Traité du Grand Seth (NH VII, 2)," *LavThéolPhil* 36 (3, '80) 229-237.

The four major parts of *Second Treatise of the Great Seth* concern the pleromatic origin of the Savior and the saved (50:1-24), the origin and mode of the incarnation of the Savior and the saved (50:25-55:8), the lot of the Savior and the incarnate souls (55:9-65:33), and eschatology (65:33-69:19). This Christian-gnostic treatise often alludes to the NT (especially Jn) and frequently makes use of Sethian mythological motifs and concepts. The christological and ecclesiological aspects of its antiecclesial polemic are intimately related to and determined by the Sethian mythological schema.—D.J.H.

755. B. A. PEARSON, "Gnostic Interpretation of the Old Testament in the *Testimony of Truth* (NHC IX, 3)," *HarvTheolRev* 73 (1-2, '80) 311-319.

The uses of the OT in *Testimony of Truth* can be put into three categories: the short quotations and allusions, the extended midrashim on the serpent of Genesis 2-3 (45:23-49:7) and on David's laying the foundation of Jerusalem as suggested by 1 Kgs 6:7 (69:32-70:24), and the allegorical interpretations. The gnostic author of *Testimony of Truth*, while rejecting wholesale the OT Law and reviling the traditional values represented by a more "orthodox" use of the Bible, was able to find positive truths in the OT and the traditions based on it.—D.J.H.

756. P.-H. POIRIER, "À propos de la version copte des *Sentences de Sextus* (Sent. 320)," *LavThéolPhil* 36 (3, '80) 317-320.

The Nag Hammadi Coptic version of *Sentences of Sextus* 320 refers to "the body of your soul," not to "the tent of your soul" as the Greek text does. Since the metaphorical use of "tent" for body was widespread in the Greek world, it is reasonable to suppose that the Greek exemplar of the Coptic version read *to sōma* rather than *to skēnōma*.—D.J.H.

757. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum IX," *NovTest* 22 (4, '80) 352-384.

This ninth supplement [see § 24-678] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) lists books, articles, and reviews that appeared in 1979, as well as some items not previously included. The four major categories are gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library.—D.J.H.

758. M. SCOPELLO, "The Apocalypse of Zostrianos (Nag Hammadi VIII. 1) and the Book of the Secrets of Enoch," *VigChrist* 34 (4, '80) 376-385.

The allusions to 2 *Enoch* and the language reflecting Jewish formulas suggest that the author of *Zostrianos* knew the Jewish literature that had developed in an Essene milieu. The elements of the Jewish tradition taken up in *Zostrianos* were reinterpreted in the light of gnostic ideology.—D.J.H.

759. M. SCOPELLO, "Le mythe de la 'chute' des anges dans l'Apocryphon de Jean (II.I) de Nag Hammadi," *RevSciRel* 54 (3, '80) 220-230.

Apocryphon of John 29:17-30:11 incorporates elements from the myth of the fallen angels in *I Enoch* 6-9 (the descent, sexual intercourse and procreation, the revelation of knowledge) but changes their content and meaning. The angels are sent by the Demiurge to deceive and enslave souls so as to render them incapable of recognizing their heavenly origin. This deception strengthens the oppressive hold of fate (*heimarmenē*).—D.J.H.

760. E. THOMASSEN, "The Structure of the Transcendent World in the Tripartite Tractate (NHC I, 5)," *VigChrist* 34 (4, '80) 358-375.

Tripartite Tractate distinguishes two levels, or stages, at which the three hypostases of Father, Son, and Ecclesia exist. At the first level the Son and the Ecclesia are immanent in the Father-One, whereas at the level of the Son they are manifested as a unity in multiplicity. The two stages are further named those of Silence and Logos (63:29-64:6), are referred to the Father's Thought and his Will respectively, and from the viewpoint of the aeons are regarded as their two formations. Several features of this system correspond to notions found in the Neoplatonism represented by Marius Victorinus. The use of the concepts of glory and glorification is a demythologized appropriation in monistic philosophical terms of the widespread idea of a heavenly chorus. This has been combined with the Jewish notion of the divine *doxa* and with the Platonic ideas in a complex but coherent manner.—D.J.H.

761. J. D. TURNER, "The Gnostic Threefold Path to Enlightenment. The Ascent of Mind and the Descent of Wisdom," *NovTest* 22 (4, '80) 324-351.

When gnostic literature portrays the path to spiritual fulfillment as a three-stage ascent of the soul to the deity, we are dealing with the Platonic tradition. When it portrays this path as a threefold descent of the deity (or some aspect thereof) to the soul in the lower world, we are dealing with primarily Jewish traditions. This thesis is demonstrated with respect to five Barbeloite treatises: *Apocryphon of John*, *Trimorphic Protennoia*, *Allogenes*, *Zostrianos*, and *Three Steles of Seth*.—D.J.H.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

S. AGOURIDES, *Hermēneutikē tōn Hierōn Keimenōn. Encheiridio gia tous Spoudastes* (Athens: Artos Zōēs, 1979, paper \$10) 366 pp.

The first part of this handbook on biblical hermeneutics discusses the place of Sacred Scripture in Orthodox theological thought and life. The second part reviews the history of biblical interpretation from pre-Christian and early Christian times to the present, and the third part focuses on specific hermeneutical problems raised by R. Bultmann's program of demythologizing, the New Hermeneutic, and other developments in modern theology.

J. BARR, *Does Biblical Study Still Belong to Theology?*, An Inaugural Lecture (Oxford: Clarendon Press, 1978, paper 95p) 17 pp. ISBN: 0-19-951513-1.

The text of Barr's inaugural lecture at Oxford in 1977, this booklet seeks to show the inadequacies of two extreme positions: that objectivity in biblical study is to be gained through the exclusion of theological considerations, and that the understanding of the Bible is not at all possible except through theological modes of understanding. Barr urges that the study of Scripture be recognized as a very complex operation involving many different levels and methods. This lecture was also published in Barr's *The scope and authority of the Bible* (1980).

R. G. BRATCHER, *Marginal Notes for the New Testament. Based on the Text of Today's English Version; Marginal Notes for the Old Testament. Based on the Text of Today's English Version*, Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1980, soft cover) vi and 125 pp.; vi and 186 pp. ISBN: 0-8267-0026-8; 0-8267-0025-X.

Intended to provide the kind of information that will enable readers and translators to understand more fully the text of Today's English Version/Good News Bible, these marginal notes can be classified as follows: textual, translational, linguistic, cultural, people, historical events, places, dates, and cross-references. A dictionary style of definition (not a complete sentence) is generally employed. In compiling these notes, Bratcher has consulted five other translations (RSV, NEB, BJ, TOB, NAB).

F. F. BRUCE, *In Retrospect: Remembrance of Things Past* (Grand Rapids: Eerdmans, 1980, \$13.95) xii and 319 pp., 8 plates. LCN: 80-39943. ISBN: 0-8028-3537-6.

At the age of seventy, a distinguished biblical scholar looks back over a career of scholarship and church service that spans half a century. In this rewritten version of twenty-four articles published in *The Witness* between 1974 and 1976, Bruce recalls his upbringing in northern Scotland, his academic training, teaching career, accomplishments as a scholar, judgments on the state of biblical research over the years, and lifelong involvement with the Brethren.

G. B. CAIRD, *The Language and Imagery of the Bible* (Philadelphia: Westminster, 1980, \$20) viii and 280 pp. Indexed. LCN: 79-27586. ISBN: 0-664-21378-2.

The first part of this elementary textbook on biblical language deals with the uses and abuses of language, the meaning of meaning, changes of meaning, obstacles to understanding (opacity, vagueness, ambiguity), Hebrew idiom and Hebrew thought, and the Septuagint. The second part treats metaphor under the following headings: literal and nonliteral, simile and metaphor, special forms of comparative speech, anthropomorphism, and linguistic awareness. The third part looks at problems connected with the languages of history, myth, and eschatology. Caird is Dean Ireland's professor of exegesis of Holy Scripture at the University of Oxford.

W. D. CHAMBERLAIN, *An Exegetical Grammar of the Greek New Testament* [1941] (Grand Rapids: Baker, 1979, paper \$7.95) xxi and 223 pp. Bibliography. Indexed. ISBN: 0-8010-2438-2.

Chamberlain was professor of NT language and literature at the Louisville Presbyterian

Seminary when this volume was first published in 1941. As an intermediate-level textbook of NT Greek, it seeks to bridge the gulf between knowledge of grammatical facts and their application to exegesis. The author's objective was to condense, arrange, and simplify the works of the great pioneers in the grammatical field, thereby supplying the seminary student with a convenient handbook. After explaining the principles of exegesis, the book presents major sections on Greek vocabulary, the parts of speech and their function, clauses, sentences, and principal parts of some important verbs.

H. J. DE JONGE, *De bestudering van het Nieuwe Testament aan de Noordnederlandse universiteiten en het Remonstrants Seminarie van 1575 tot 1700* (Amsterdam—Oxford—New York: North-Holland Publishing Co., 1980, paper 45 gld. or \$22) 99 pp., 9 figs. Bibliography. Indexed. ISBN: 0-4448-5501-7.

The chronological limits of this study are the foundation of the oldest Dutch university at Leiden in 1575 on the one hand, and the appearance of J. Clericus's major works on the NT ca. 1700 on the other hand. The volume explores the contributions in NT philology, textual criticism, grammatical clarification, historical understanding, and theology made by members of the Protestant theological faculties at Leiden, Franeker, Groningen, Utrecht, Harderwijk, and Amsterdam. De Jonge describes the history of Dutch NT scholarship prior to 1700 in terms of tradition and innovation.

B. DE MARGERIE, *Introduction à l'histoire de l'exégèse. I: Les Pères grecs et orientaux, "Initiations"* (Paris: Cerf, 1980, paper) vii and 328 pp. Indexed. ISBN: 2-204-01584-9.

After a 28-page introduction to patristic exegesis, the author focuses on ten key figures: Justin Martyr as the exegete of the presence of the Word-Messiah in the Law and the Prophets; Irenaeus as the ecclesial exegete of Christocentric recapitulation; Clement of Alexandria's integration of the cosmic and moral symbolisms of Greek paganism into biblical symbolism; the typological grandeur and allegorizing weakness of Origen; the polemical, doctrinal, and spiritual exegesis of Athanasius; the biblical poetry of Ephrem, the Syrian exegete; history, *theōria*, and tradition in the school of Antioch; John Chrysostom as the teacher of biblical condescension; Gregory of Nyssa as the theorist of biblical interconnections; and Cyril of Alexandria's elaboration of Christocentric exegesis even in his method.

The Divine Helmsman. Studies on God's Control of Human Events, Presented to Lou H. Silberman, ed. J. L. Crenshaw and S. Sandmel (New York: Ktav, 1980, \$20) xviii and 273 pp., plate. Bibliographies. Indexed. LCN: 79-29644. ISBN: 0-87068-700-X.

Of these fourteen papers honoring Professor Silberman on his 65th birthday, the ones most pertinent to the NT field are by W. Harrelson on Ezra among the wicked in 4 *Ezra* 3–10, L. E. Keck on the Law and "the law of sin and death" in Rom 8:1-4, P. W. Meyer on Rom 10:4 and the "end" of the Law, S. Sandmel on providence in Philo's writings, C. H. Talbert on prophecies of future greatness in Greco-Roman biographies and understanding Lk 1:5–4:15, D. Patte on structuralism and biblical studies, and C. Hauer on apocalypticism and mysticism in Judaism and Christianity. The other contributors are J. L. Crenshaw, D. A. Knight, S. B. Berg, M. Greenberg, E. L. Fackenheim, N. Samuelson, and L. O. Mills. A photograph of the honoree, a bibliography of his writings, and a dedicatory preface by the editors are included.

Exegetisches Wörterbuch zum Neuen Testament II, Lieferung 3/4, ed. H. Balz and G. Schneider (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1980, paper DM 44) cols. 257-512. Bibliographies. Indexed. ISBN: 3-17-005616-6.

The first two fascicles of the second volume in this new exegetical dictionary of the NT were described in *NTA* 25, p. 77. These two fascicles cover the entries from *zizanon* to *ischyō*. The longer articles provide bibliographic information, statistics on the term's usage in the NT, a treatment of its meaning and semantic field, and discussions of individual occurrences. The contributors include H.-W. Bartsch, W. Bieder, U. Kellermann, H. Kuhli, M. Limbeck, A. Sand, G. Schneider, L. Schottroff, T. Schramm, and A. Weiser.

E. FLESSEMAN-VAN LEER (ED.), *The Bible. Its Authority and Interpretation in the Ecumenical Movement*, Faith and Order Paper 99 (Geneva: World Council of Churches, 1980, paper 8.50 Sw. fr. or \$4.95 or £2.25) ix and 79 pp. Bibliography. ISBN: 2-8254-0643-0.

This volume contains the English texts of five reports prepared under the auspices of the Faith and Order Commission of the World Council of Churches. They concern the guiding principles for the interpretation of the Bible (1950); Scripture, tradition, and traditions (1964); the significance of the hermeneutical problem for the ecumenical movement (1968); the authority of the Bible (1971); and the significance of the OT in relation to the NT. Also included are a three-page preface by L. Vischer and a twelve-page introduction by the editor.

W. GRUNDMANN, *Wandlungen im Verständnis des Heils. Drei nachgelassene Aufsätze zur Theologie des Neuen Testaments*, Arbeiten zur Theologie 65 (Stuttgart: Calwer, 1980, paper DM 9.80; Berlin: Evangelische Verlagsanstalt) 59 pp. ISBN: 3-7668-0642-4 (Calwer).

This volume contains three previously unpublished articles by the late Professor Grundmann on the way of the Lord Jesus Christ according to the Christ-hymn in Phil 2:6-11 and related NT material, the law of the Spirit and the law of sin in Paul's letter to the Romans, and shifts in the understanding of salvation between Paul and John.

N. GUILLEMETTE, *Introduction à la lecture du Nouveau Testament. Au soir du troisième jour, "Initiations"* (Paris: Cerf, 1980, paper) 417 pp. Bibliographies. ISBN: 2-204-01566-0.

Guillemette, a Canadian Jesuit now teaching on the theological faculty at the University of Manila, intends this manual of NT exegesis for those who have had some exposure to NT study and now wish to deepen their understanding of exegetical methods. In the first part he treats the general characteristics of NT passages: literary genres (large and small), context, structures, coherence, and background. The second part focuses on the analysis of details: vocabulary, grammar, style, quotations, parallels, figurative elements (types and symbols), and the context of the verse. Each chapter contains explanations, practical rules, questions, and exercises.

H. P. HAMANN, *The Bible Between Fundamentalism and Philosophy* (Minneapolis, MN: Augsburg, 1980, paper \$3.50) 76 pp. LCN: 80-65558. ISBN: 0-8066-1803-5.

In this slightly revised version of the Staley Lectures presented in 1979 at Valparaiso University in Valparaiso, IN, Hamann first describes biblical fundamentalism and the deviation it represents, and then discusses the philosophical approach practiced by A. von Harnack and R. Bultmann and the threat it poses. In the third lecture, he affirms that the Bible as divinely inspired and written by human believers is truly the word of God. Hamann is principal of Luther Seminary in North Adelaide, South Australia.

G. MARTIN (ED.), *Scripture and the Charismatic Renewal. Proceedings of the Milwaukee Symposium, December 1-3, 1978* (Ann Arbor, MI: Servant Books, 1979, paper \$4) viii and 127 pp. ISBN: 0-89283-070-0.

This volume presents four papers prepared for a symposium on the theological and pastoral issues surrounding the use of Scripture in the Catholic charismatic renewal: A. Dulles on debated theological questions regarding the relationship between the Bible and the church, W. S. Kurz on inspiration and the origins of the NT, P. Hinnebusch on using the Scriptures for prayer, and G. T. Montague on hermeneutics and the teaching of Scripture [§ 23-753]. A paper by J. A. O'Brien draws together some of the considerations and conclusions of the discussions in order to present a profile of the symposium.

D. NESTLE, *Neues Testament elementar. Texte der Verfolgten. Sprache der Liebe. Wort Gottes* (Neukirchen-Vluyn: Neukirchener, 1980, paper DM 22) x and 181 pp., 4 figs. Bibliographies. Indexed. ISBN: 3-7887-0610-4.

Intended primarily for students of theology and religious education, this introduction to NT study presents its eight chapters and nineteen exercises under four major headings: being at home in the word, texts of the persecuted, the language of love, and the word of God. Among

the themes treated in the book are the tragic element in the persecution of Christians, the NT writings as texts of persecuted people, the text as event, the event of faith, the story of love, and the church's teaching as an aid to interpretation. Nestle is the author of *Eleutheria* (1967).

The New Way of Jesus. Essays Presented to Howard Charles, ed. W. Klassen (Newton, KS: Faith and Life Press, 1980, paper \$7.95) x and 158 pp., plate. Bibliography. Indexed. LCN: 80-65049. ISBN: 0-87303-038-9.

After a personal appreciation of Professor Charles by J. C. Wenger and Charles's own account of his spiritual pilgrimage, this volume presents articles by M. Lind on the anomaly of the prophet, J. J. Enz on the "afterlife" of the ninth plague (darkness) in biblical literature, J. M. Ford on three ancient Jewish views of poverty, J. W. Miller on Jesus' personality as reflected in his parables, W. M. Swartley on the structural function of the term "way" in Mk, J. W. Elias on the furious climax at Nazareth according to Lk 4:28-30, W. Klassen on the novel element in the love commandment of Jesus, J. H. Yoder on the apostle's apology in 2 Corinthians 5, and C. Bauman on manifestations of the Spirit of God or "charismatic movement." Charles has served on the faculty of the Associated Mennonite Biblical Seminaries in Elkhart, IN, since 1958.

W. J. O'MALLEY, *Scripture and Myth* (x and 168 pp., 7 figs., map); *How the Gospels Work* (viii and 171 pp.), *The Living Word 1 and 2* (New York—Ramsey, NJ: Paulist, 1980, paper \$4.95 each). LCN: 80-80534. ISBN: 0-8091-9558-5; 0-8091-9559-3.

The volume on Scripture and myth is intended as a primer for understanding the literary forms of the Bible. Its first part treats symbolic language: literal and figurative speech, distortion, comparison, and association. Its second part discusses symbolic stories under these headings: myth and truth, myth and the past, myth and human meaning, myth and the future, and when myths get lost. The volume on the Gospels explains how the gospel became the Gospels, and then demonstrates the distinctive character of the passion narrative in each of the Synoptic Gospels. O'Malley teaches at McQuaid High School in Rochester, NY.

G. R. OSBORNE AND S. B. WOODWARD, *Handbook for Bible Study* (Grand Rapids: Baker, 1979, \$8.95) 188 pp. Bibliographies. LCN: 78-73429. ISBN: 0-8010-6665-4.

This handbook of biblical study illustrates a "wholistic" approach for students, pastors, and teachers, as they carry on their work in the church. It begins with basic observations on charting the whole, discovering major emphases, and building on these to trace the biblical author's thought development. Then it returns to a minute examination of each point made by the author. The second part of the book supplies information about basic tools for biblical study and offers practical advice. Osborne is assistant professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, and Woodward is chairman of the department of NT languages and literature at Winnipeg Theological Seminary.

J. I. PACKER, *Beyond the Battle for the Bible* (Westchester, IL: Cornerstone Books, 1980, \$7.95) 159 pp. LCN: 80-68331. ISBN: 0-89107-195-4.

Packer, the author of "*Fundamentalism*" and *the Word of God* (1958) and *God Has Spoken* (2nd ed., 1979), offers this book as a contribution to the task of restoring the Bible to its rightful place in the lives of present-day Christians and churches. The four major essays in the book concern the understanding of Scripture, inerrancy in current debate, the use of Holy Scripture in public and private (written in collaboration with R. J. Coates), and the Bible and the church. Also included are Packer's reviews of G. C. Berkouwer's *Holy Scripture* (1975), H. Lindsell's *The Bible in the Balance* (1979), and J. B. Rogers and D. K. McKim's *The Authority and Interpretation of the Bible* (1979).

J. I. PACKER, *God Has Spoken* (Downers Grove, IL: InterVarsity, 1979, paper \$3.95) 156 pp. Bibliography. LCN: 80-7789. ISBN: 0-87784-656-1.

The revised version of a book published under the title *God Speaks to Man* [NTA 11, p. 147]. This edition contains a new ten-page introductory chapter and an appendix on the 1978 Chicago

Statement on Biblical Inerrancy. Packer seeks to initiate readers into the deep contentment that comes from communing with the living Lord, into whose presence the Bible takes us.

P. RICOEUR, *Essays on Biblical Interpretation*, ed. L. S. Mudge (Philadelphia: Fortress, 1980, paper \$7.95) ix and 182 pp. LCN: 80-8052. ISBN: 0-8006-1407-0.

Designed to make Ricoeur's thinking on biblical hermeneutics available to a wider audience, this anthology presents English versions of his articles on Bultmann's hermeneutical program (1968), a hermeneutic of the idea of revelation (1976), the hermeneutics of testimony (1972), and freedom in the light of hope (1968). The four articles are preceded by L. S. Mudge's overview of Ricoeur's writings [§ 24-705] and Ricoeur's brief response.

R. SCHÄFER, *Die Bibelauslegung in der Geschichte der Kirche*, Studienbücher Theologie: Kirchen- und Dogmengeschichte (Gütersloh: Mohn, 1980, paper DM 28) 154 pp. Bibliographies. ISBN: 3-579-00052-7.

This survey of the history of biblical interpretation is divided into five major sections: the exposition of Scripture in the NT; the ancient church; the Middle Ages; humanism and the Reformation; and enlightenment, idealism, and the modern period. The nine pages devoted to the NT period consider Jesus and the OT, late Judaism, and Paul and the OT. The section on the patristic period includes material on the OT in the postapostolic age, Marcion and the canonizing of the NT, Irenaeus' understanding of Scripture as an answer to Marcion, and Montanism and the closing of the canon. Schäfer is professor of systematic theology at Tübingen.

W. SCHOTTROFF AND W. STEGEMANN (EDS.), *Traditionen der Befreiung. Sozialgeschichtliche Bibelauslegungen. Band 1: Methodische Zugänge; Band 2: Frauen in der Bibel* (Munich: Kaiser, 1980, paper DM 19 each; Gelnhausen: Burckhardthaus-Laetare) 166 pp.; 162 pp. Indexed. ISBN: 3-459-01316-8; 3-459-01326-5 (Kaiser), 3-7664-3090-4; 3-7664-3091-2 (B-L).

The first volume contains five articles on methodological issues encountered in studying biblical traditions of liberation: H. Gollwitzer on historical materialism and theology, F. Crüsemann on autonomy and sin as seen in Gen 4:7, W. Schottroff on Psalm 23, W. Stegemann on the so-called children's gospel (Mk 10:13-16 parr.), and G. Casalis on the gospel of the poor. The second volume presents six articles on women in the Bible: H. Schulz on the status of women in tribal societies, J. Kegler on Deborah's political function in a patriarchal society, E. Schüssler-Fiorenza on the contributions of women to the early Christian movement, L. Schottroff on women among the disciples of Jesus in NT times, E. Loos on Bible study with women's groups, and R. Wind on a new concept of ministry.

L. SIEGELE-WENSCHKIEWITZ, *Neutestamentliche Wissenschaft vor der Judenfrage. Gerhard Kittels theologische Arbeit im Wandel deutscher Geschichte*, Theologische Existenz heute 208 (Munich: Kaiser, 1980, paper DM 15) 120 pp. ISBN: 3-459-01312-5.

Siegele-Wenschkewitz argues that G. Kittel entered into anti-Semitic activity only in response to the political events of 1933. Particular attention is given to the situation of the German theological faculties under the Nazis, Kittel's scholarly achievements, his attempt at working out a mediating position with regard to the Jewish question, his tragically mistaken assessment of Hitler and the Nazi world view, and the possibility of Christian theology without anti-Judaism.

J. SMITH, *Manuscript Preparation. Notes for Translators*, Helps for Translators (New York: United Bible Societies, 1979, soft cover) vii and 33 pp. Indexed.

Intended as a guide to the preparation of the final manuscript of a Bible translation, this booklet offers instruction on typing the manuscript, setting out lines of poetry, devising special aids (footnotes, pictures, etc.), arranging the manuscript pages, stenciling and duplicating, preparing additional material, drawing up the glossary, correcting the manuscript, making paste-ups of printed books, and preparing illustration lists. A translator's checklist is also provided.

Texts and Testaments. Critical Essays on the Bible and Early Church Fathers, ed. W. E. March (San Antonio, TX: Trinity University Press, 1980, \$15) xiii and 321 pp., plate. Bibliography. Indexed. LCN: 79-92585. SBN: 911536-80-9.

The thirteen articles in this volume were prepared under the auspices of Austin Presbyterian Theological Seminary in honor of the late S. D. Currie. The studies most pertinent to the NT field are by W. Baird on ascension and resurrection according to Luke and Paul, A. J. Malherbe on medical imagery in the Pastorals, P. H. Williams on the Watchers in *Testaments of the Twelve Patriarchs* and at Qumran, D. L. Balás on Harnack's interpretation of Marcion, D. M. Farkasfalvy on the conjunction of "prophets and apostles" before Irenaeus, E. Ferguson on the idea of covenant in the 2nd century A.D., J. F. Jansen on 1 Cor 15:24-28 and the future of Jesus Christ, W. A. Beardslee on listening to the parables of Jesus with the aid of process theology, W. R. Farmer on the relationship between Peter and Paul as constitutive for catholic Christianity, T. H. Olbricht on American research and teaching from 1890 to 1940 on the 2nd-century church, and A. C. Outler on the logic of canon-making and the tasks of canon criticism. The other contributors are J. A. Wharton and G. S. Heyer. A photograph of Professor Currie, a personal appreciation (by T. W. Currie), and a bibliography of his writings are included.

Text—Wort—Glaube. Studien zur Überlieferung, Interpretation und Autorisierung biblischer Texte. Kurt Aland gewidmet, ed. M. Brecht, Arbeiten zur Kirchengeschichte 50 (Berlin—New York: de Gruyter, 1980, DM 128) viii and 397 pp., plate. Bibliography. ISBN: 3-11-007318-8.

These twenty articles prepared in honor of Professor Aland on the occasion of his 65th birthday concern text and exegesis (seven), editions of the Bible (three), and the history of biblical interpretation (ten): M. Black on the Parables of Enoch (composition, character, date), C. M. Martini on whether scribes were among the followers of Jesus according to Mk 2:15-16, H. Riesenfeld on whether conjectures are necessary in a translation of the NT, G. D. Kilpatrick on the contribution of the Western witnesses to the text of the Epistles, J. Duplacy on Basil's *Regulae morales* and the text of the NT in 4th-century Asia Minor, B. Fischer on an Old Latin Gospel fragment, B. Köting on the acceptance of the concept *hiereus* in Christian usage, B. M. Metzger on an early Protestant Bible containing *3 Maccabees*, P. Hauptmann on the Bible for the Sorbian people, E. A. Nida on problems of Bible exegesis in the third world, C. Andresen on the Bible in church law (conciliar, canonical, synodal), W. Schneemelcher on the use of Scripture in the apologies of Athanasius, R. Stupperich on biblical interpretation and textual criticism in the works of Lorenzo Valla, M. Brecht on the beginnings of Luther's relationship to the Bible, G. Müller on Andreas Osiander and Holy Scripture, R. C. Walton on Heinrich Bullinger and the authority of Scripture, W. Neuser on Calvin's attitude toward the OT Apocrypha, M. Greschat on biblical criticism and politics with reference to Spinoza, M. Schmidt on Johanna Eleonora Petersen's interpretation of the book of Revelation, and M. Simon on Scripture and tradition according to A. Loisy. A photograph of the honoree, a bibliography of his writings (compiled by B. Köster and C. Uhlig), and a brief foreword are included.

Theologische Versuche XI, ed. J. Rogge and G. Schille (Berlin: Evangelische Verlagsanstalt, 1979, paper) 215 pp., 11 plates. Bibliography.

Of the fifteen articles in this volume, the two most pertinent to the NT field are by K. Fischer on the idea and reality of the Hasmonean kingdom, and K. Weiss on the doxological character of Pauline soteriology. The other contributors are J. Conrad, K. Minkner, L. Wächter, R. Mau, J. Hilbert, J. Rogge, M. Seils, G. Krusche, H. Lins, T. Gill, J. Wiebering, G. Wiederanders, and H. G. Thümmel.

A. C. TUNYOGI, *Divine Struggle for Human Salvation: Biblical Convictions in their Historical Setting* (Washington, DC: University Press of America, 1979, paper \$14.50) x and 475 pp., fig. Bibliographies. Indexed. LCN: 78-65852. ISBN: 0-8191-0676-3.

After calling attention to the mythological, convictional, and proclamatory characteristics of the Bible, this textbook first treats the OT canon and text, the composition of the Tetrateuch, Genesis, Exodus, Israelite law, cult, the Deuteronomic history, the Chronicler's work, the

prophets, Psalms, wisdom literature, Ruth, Canticles, Esther, and Jewish apocalyptic and Daniel. The second major part concerns the NT: canon, language and text, historical environment, the Synoptic Gospels, Johannine literature, Acts, Paul, Hebrews and the Catholic epistles, and Revelation. Tunyogi, who teaches at Old Dominion University in Norfolk, VA, maintains that biblical study must move on both the critical (historical) and the convictional (theological) planes.

C. VAUGHAN AND V. E. GIDEON, *A Greek Grammar of the New Testament. A Workbook Approach to Intermediate Grammar* (Nashville, TN: Broadman, 1979, \$9.95) 236 pp. Bibliography. ISBN: 0-8054-1378-2.

Designed for students who have completed one year of Greek, this textbook divides its material into six major units: parts of speech, cases, the article, verbs, participles and infinitives, and clauses and sentences. Reading assignments involving the translation of NT passages are interspersed throughout the book, and grammatical diagrams of sample sentences are employed to make syntactical relationships clearer. Vaughan and Gideon are both professors of NT at Southwestern Baptist Theological Seminary in Fort Worth, TX.

W. WINK, *Transforming Bible Study. A Leader's Guide* (Nashville, TN: Abingdon, 1980, paper \$6.50) 175 pp., 4 figs. Bibliography. LCN: 80-16019. ISBN: 0-687-42499-2.

Seeking to go beyond the rationale worked out in *The Bible in Human Transformation* (1973), Wink uses "split-brain" theory to illustrate the importance of holding critical study and personal encounter with Scripture together in indissoluble unity. After giving an overview of the process that a study group experiences, the author depicts a group in action by means of actual transcripts and analyzes the steps involved in group process. Then there are chapters on the leader's own needs, developing and using questions, biblical criticism, engaging the other side of the brain, and sample questions on biblical texts. The three appendixes treat miracles, parables [§ 25-452], and psychologizing.

H. W. WOLFF AND G. BORNKAMM, *Zugang zur Bibel. Eine Einführung in die Schriften des Alten und Neuen Testaments*, Themen der Theologie 7 und 9 als Studienausgabe (Stuttgart—Berlin: Kreuz, 1980, paper DM 16.80) iv and 353 pp. Bibliography. Indexed. ISBN: 3-7831-0613-3.

This volume combines Wolff's *Bibel—Das Alte Testament* (1970) and Bornkamm's *Bibel—Das Neue Testament* (1971). Bornkamm's introduction to the NT contains five major parts: Jesus' preaching, the gospel and the Gospels, the Synoptic Gospels, the gospel in the preaching of Paul, and the preaching about Christ and faith in the later NT writings. The "one theme" of the NT is identified as Jesus Christ and his history constituting the divine event of final, decisive significance. The German original was described in *NTA* 16, p. 230, and the English version (entitled *The New Testament*) was noticed in *NTA* 18, p. 100.

GOSPELS—ACTS

H. BAARLINK, *Anti-Judaïsme in het oudste Evangelie?*, Kamper Cahiers 34 (Kampen: Kok, 1979, paper 10.90 gld.) 32 pp. Bibliography. ISBN: 90-242-0108-x.

The Dutch text of an inaugural lecture delivered in 1978 at the Theologische Hogeschool in Kampen, this examination of the Markan passages alleged to contain anti-Jewish elements argues that the charge of anti-Judaism raised against the Evangelist is groundless. A German version of the study appeared in *ZeitNTWiss* [§ 25-83]. Baarlink is also the author of *Anfängliches Evangelium* (1977).

K. E. BAILEY, *Through Peasant Eyes. More Lucan Parables, Their Culture and Style* (Grand Rapids: Eerdmans, 1980, \$16.95) xxiii and 187 pp. Bibliography. Indexed. LCN: 80-14297. ISBN: 0-8028-3528-7.

Applying the literary-cultural approach developed in *Poet and Peasant* (1976), the author analyzes the literary structure and cultural milieu of ten parables in Lk: the two debtors (7:36-50); the fox, the funeral, and the furrow (9:57-62); the good Samaritan (10:25-37); the rich

fool (12:13-21); Pilate, the tower, and the fig tree (13:1-9); the great banquet (14:15-24); the obedient servant (17:7-10); the judge and the widow (18:1-8); the Pharisee and the tax collector (18:9-14); and the camel and the needle (18:18-30). Bailey, chairman of the biblical studies department at the Near Eastern School of Theology in Beirut, observes that examination of the Middle Eastern cultural details and literary forms of the parables can bring us to a clearer perception of Jesus as a person and to a more precise understanding of him as a theologian.

M.-É. BOISMARD AND A. LAMOUILLE, *La vie des Évangiles. Initiation à la critique des textes*, "Initiations" (Paris: Cerf, 1980, paper) 119 pp. ISBN: 2-204-01496-6.

This introduction to the literary criticism of the Gospels and Acts first explains briefly eight basic elements that indicate the presence of literary sources: unevenness, glosses (additions), resumption, interruption of the context, doublets, choice of words and style, divergent theologies, and textual criticism. The second part takes examples from volumes 2 and 3 of *Synopse des quatre Évangiles en français* [NTA 17, p. 118; 22, p. 210] and presents them in a clearer, tighter, more persuasive, and more readable way. The texts chosen are Lk 8:9-11; 8:37-40; Acts 2:1-13; 4:1-22; Mk 8:15; 10:23-27; 14:22-25; 14:55-64; 14:53-55; 15:1; Jn 11:1-45; 11:25-26; 4:10-15; and 7:6-9.

M.-É. BOISMARD AND A. LAMOUILLE, *Aus der Werkstatt der Evangelisten. Einführung in die Literarkritik*, trans. M.-T. Wacker (Munich: Kösel, 1980, paper DM 19.80) 150 pp., 4 figs. Bibliography. ISBN: 3-466-20198-5.

The German version of *La vie des Évangiles* (1980). B. Lang has supplied an eleven-page foreword.

R. G. BRATCHER, *A Translator's Guide to the Gospel of Matthew*, Helps for Translators (New York—London—Stuttgart: United Bible Societies, 1981, soft cover) viii and 388 pp. Bibliography. Indexed. ISBN: 0-8267-0179-5.

The initial volume in a new subseries, this guide aims to help translators recognize and solve some of the problems they will encounter in translating Mt. The guide prints the texts of Today's English Version and the Revised Standard Version for each verse, and provides explanations of key phrases and suggestions for translating them. Translators are encouraged to imitate the TEV by expressing the meaning of the texts in a form that will be most easily understood. The guide also takes notice of places where there are important differences among the Greek manuscripts of the Gospel. A glossary of technical exegetical and linguistic terms is also included.

I. BROER, *Freiheit vom Gesetz und Radikalisierung des Gesetzes. Ein Beitrag zur Theologie des Evangelisten Matthäus*, Stuttgarter Bibelstudien 98 (Stuttgart: Katholisches Bibelwerk, 1980, paper DM 24.80) 144 pp. Bibliography. Indexed. ISBN: 3-460-03981-7.

This investigation of Matthew's understanding of the Law argues that both traditional and redactional materials in the Gospel are relevant to the task. After an extensive literary analysis of Mt 5:17-20, the volume discusses the antitheses in Mt 5:21-48, Jesus' relation to the Law in the Matthean controversies as illustrated by 15:1-20, and the significance of Mt 5 for uncovering the Evangelist's understanding of the Law. Broer concludes that Matthew's view on this topic was a moderate one, identifiable with neither the conservative nor the radical position.

T. E. CRANE, *The Message of Saint John. The Spiritual Teaching of the Beloved Disciple* (Staten Island, NY: Alba House, 1980, paper \$5.95) xii and 184 pp. LCN: 80-11779. ISBN: 0-8189-0402-X.

Crane, head of the department of biblical studies at the Catholic Institute in Sydney, Australia, works on the principles that John's spirituality was formed by his experience of having been chosen and taught by the Word made flesh, and that the apostle pondered this experience for many years. The volume explores 1 John, the Fourth Gospel, and Revelation in order to discover what the beloved disciple learned from his experience of God in Jesus, and how he passed on his interpretation to others.

J. DEWEY, *Markan Public Debate. Literary Technique, Concentric Structure, and Theology in Mark 2:1–3:6*, SBL Dissertation Series 48 (Chico, CA: Scholars Press, 1980, cloth \$12) xii and 277 pp. Bibliography. Indexed. LCN: 79-17443. ISBN: 0-89130-337-5 (cloth), 0-89130-338-3 (paper).

Prepared as a doctoral dissertation under the supervision of J. L. Boyle and accepted in 1977 by the Graduate Theological Union in Berkeley, CA, this volume considers the method of rhetorical criticism, the hypothesis of pre-Markan controversy collections in Mk 2:1–3:6 and 11:1–12:44, the literary techniques and rhetorical structures of the five pericopes in 2:1–3:6, the concentric structure and linear development of the passage as a whole, the device of concentric structuring in Mk, the rhetorical structure of 2:1–3:6 as due to Mark's redaction of tradition, and the role of 2:1–3:6 in his theology (healing and eating as generating opposition to Jesus, the theme of life versus death).

J. DRIVER, *Kingdom Citizens* (Scottsdale, PA—Kitchener, Ont.: Herald Press, 1980, paper \$6.95 or \$8.05 Can.) 158 pp., fig. LCN: 80-16171. ISBN: 0-8361-1935-5.

Designed to accompany and orient direct study of the Sermon on the Mount, this volume first discusses the setting of the Sermon, the various ways of interpreting its contents, and the internal keys for its interpretation. Then an exposition is provided according to the following outline: the values of the kingdom (Mt 5:1-20), the righteousness of the kingdom (5:21-48), the spirituality of the kingdom (6:1-34), instructions and warnings for life in the kingdom (7:1-27), and conclusion (7:28-29). Driver has been active since 1975 establishing a Mennonite witness in Spain.

M. DU BUIT ET AL., *L'Évangile et les Actes des Apôtres* (Paris: Apostolat des Editions, 1980; Rome—Montreal: Editions Paulines) 284 pp., 308 photographs, fig., 2 maps. ISBN: 2-7122-0138-8 (AE), 2-89039-738-6 (EP).

Intended as an aid toward understanding the historical, topographical, and ethnographic environment in which Jesus and the apostles lived and preached, this volume presents color photographs alongside French translations of the Gospels (by C. Augrain and R. Tamisier) and Acts (by F. Amiot). The photographs have been selected either to illustrate a custom alluded to in a NT episode or to situate a text in its historical setting. M. Du Buit has supplied an introduction, notes, and comments on the photographs.

W. R. FARMER, *Occasional Notes on Some Points of Interest in New Testament Studies* (Macon, GA: Mercer University Press, 1980, paper \$2) 30 pp.

This booklet presents brief articles on the ideological background of the Markan-priority hypothesis, the application of the Griesbach hypothesis to the empty-tomb stories in the Synoptic Gospels, J. N. Birdsall's review of Farmer's *The Last Twelve Verses of Mark* [§ 20-109r], and W. G. Kümmel's history of NT research [§ 25-377r].

M. GALIZZI, *La scelta dei poveri. Vangelo secondo Luca 1* (1976, paper 2,400 L, 232 pp.); *La lunga marcia di Gesù. Vangelo secondo Luca 2* (1977, paper 2,400 L, 192 pp.); *Gesù, vittima del potere. Vangelo secondo Luca 3* (1979, paper 2,200 L, 179 pp.), *Commenti al Nuovo Testamento* (Turin-Leumann: Elle Di Ci). ISBN: 88-01-15686-3; 88-01-13560-2; 88-01-12767-7.

These three volumes present an exposition of Luke's Gospel according to the following outline: past and present (1:5–3:38), specific choices for an authentic way of acting (4:1–9:50), the Christian as one who follows Christ (9:51–13:21), the Christian as one who knows how to form a community (13:22–17:10), the Christian as one who knows how to look to the future (17:11–19:28), one alone is the Lord (19:29–21:38), and Jesus the true martyr (22:1–24:53). Thirteen pages are devoted to "Luke and his Gospel."

M. GALIZZI, *Un uomo che sa scegliere. Vangelo secondo Marco 1* (3rd ed.; 1975, paper 1,800 L, 166 pp., map); *Voi l'avete ucciso! Vangelo secondo Marco 2* (1976, paper 1,300 L, 160 pp.), *Commenti al Nuovo Testamento* (Turin-Leumann: Elle Di Ci). ISBN: 88-01-16508-0 (vol. 1).

The first volume in this exposition of Mk traces how Jesus lived out his election in response to God's will and how he taught his disciples to act accordingly. The exposition is presented

according to this outline: the key to reading the Gospel (1:1-15), not letting oneself be conditioned (1:16-3:6), Jesus and faith (3:7-6:6a), and the question "Who am I for you?" (6:6b-9:29). The second volume shows how Jesus fulfilled his messianic mission under these headings: the passion of Christ and the disciples (9:30-10:52), present and future (11:1-13:37), and the hour of truth (14:1-16:8). Nine pages are devoted to "Mark and his Christology."

T. F. GLASSON, *Jesus and the End of the World* (Edinburgh: St. Andrew Press, 1980, paper £2.50) ix and 145 pp. Bibliography. Indexed. ISBN: 0-7152-0429-7.

Glasson, formerly lecturer in NT studies at the University of London, rejects the view that Jesus expected the end of the world in the near future and referred to it in his message about the kingdom of God. After exploring the position of A. Schweitzer and others on this matter, the author discusses Jewish apocalyptic literature, the relevant passages in the Gospels and their interpretation, and the early church's beliefs about messianism, the parousia, the return of Jesus, and related topics. He observes that Jesus' choice and training of the Twelve were incompatible with a belief in the imminent destruction of the world.

J. C. GODWIN, *Mark*, Layman's Bible Book Commentary 16 (Nashville, TN: Broadman, 1979, \$4.25) 134 pp., 5 maps. Bibliography. LCN: 78-054774. ISBN: 0-8054-1186-0.

Godwin, manager of the Broadman Products Department of the Baptist Sunday School Board, observes that, in Mk, Christ is revealed as the one who possesses limitless power and can guarantee freedom even over death. The commentary on Mk follows this outline: the beginning of the good news (1:1-20), focusing on persons (1:21-45), the beginning of conflict (2:1-3:6), ministering and being misunderstood (3:7-35), the kingdom of God in parables (4:1-34), Jesus' power in action (4:35-6:6), commissioned to serve (6:7-56), religion that is real (7:1-23), faith that brings a response (7:24-8:26), messiahship and discipleship (8:27-9:50), the way of discipleship (10), authoritative teachings and actions (11-12), facing the future (13), facing death (14:1-42), giving up life (14:43-15:41), and salvation symphony (15:42-16:20).

E. HAENCHEN, *Das Johannesevangelium. Ein Kommentar*, ed. U. Busse (Tübingen: Mohr-Siebeck, 1980, DM 118) xxxiv and 614 pp. Bibliographies. Indexed. ISBN: 3-16-143102-2.

Based on the manuscript prepared by the author before his death in 1975, this volume opens with a 109-page introduction that discusses the early Christian tradition about the Fourth Gospel, the disintegration of the early Christian John-tradition through modern criticism, the text of the Fourth Gospel, disorder and reordering, the language of the Gospel, literary aspects (sources, composition, style, authorship), and the various Christologies in the Gospel. The major part of the volume divides the Gospel into forty-three sections and provides for each a German translation, bibliography, verse-by-verse exposition, and general comments. There are excursuses on the pre-Johannine Logos-hymn in 1:1-18 and on the beloved disciple, as well as forewords by J. M. Robinson and U. Busse.

P. HINNEBUSCH, *St. Matthew's Earthquake. Judgment and Discipleship in the Gospel of Matthew* (Ann Arbor, MI: Servant Books, 1980, paper \$3.95) xii and 150 pp. ISBN: 0-89283-093-X.

Hinnebusch, the author of *Jesus, The New Elijah* (1978), observes that, for Matthew, the whole Christ-event is earthshaking and is presented under the metaphor of an earthquake (see Mt 2:2-3; 8:24; 21:10; 27:52; 28:2) into which we all must follow Jesus. The first part of the book examines the Evangelist's earthquake imagery as "Day of the Lord" symbolism borrowed from the OT, and the second part treats obedient discipleship and the dying of self necessary for following Jesus in wholehearted love. The final section develops the themes of judgment and hope for all the peoples of the earth.

G. JOSSA, *Gesù e i movimenti di liberazione della Palestina*, Biblioteca di cultura religiosa 37 (Brescia: Paideia, 1980, paper 12,000 L) 347 pp. Indexed.

Jossa, professor of early church history at the University of Naples and author of *Giudei, pagani e cristiani* (1977), first discusses the Zealots and the Sicarii and then focuses on the principal political episodes in the Gospels, e.g. the temptation, the purifying of the Temple, the

entrance into Jerusalem, and the controversy about paying taxes to Caesar. The third chapter reconstructs the basic lines of Jesus' action and preaching, with special attention to his proclamation of God's kingdom and of the new righteousness.

S. P. KEALY, *Who Is Jesus of Nazareth? The Challenge of Mark's Gospel for Contemporary Man* (Denville, NJ: Dimension Books, 1977, paper \$5.95) 260 pp. Bibliography.

Kealy, the author of *Jesus the Teacher* (1978), intends this book as an invitation to meet once again Jesus of Nazareth as he was and to reconsider the kind of life that he called people to live in imitation of him. The six chapters treat the quest of the historical Jesus, Jesus in literature and art, the Gospel according to Mark, the impact of Jesus on the world of his time, Mark's portrait of Jesus as a unique person living a unique kind of life, and trends in recent attempts at understanding Jesus.

S. J. KISTEMAKER, *The Parables of Jesus* (Grand Rapids: Baker, 1980, \$10.95) xxvi and 301 pp. Bibliography. Indexed. LCN: 80-68919. ISBN: 0-8010-5423-0.

Kistemaker, the author of *The Gospels in Current Study* (1972), aims to provide pastors and serious students with adequate and contemporary coverage of research on the parables of Jesus without getting lost in details. The fourteen-page introduction deals with the forms, composition, purpose, interpretation, and classification of the parables. Then each of the forty parables and parabolic sayings is quoted according to the New International Version and closely analyzed: salt (Mt 5:13; Lk 14:34-35), two builders (Mt 7:24-27; Lk 6:47-49), children in the marketplace (Mt 11:16-19; Lk 7:31-35), etc. The fourteen-page conclusion discusses the characteristics of Jesus' parables, their recipients and the responses they evoke, and their representations of God and Jesus.

J. LAMBRECHT, *Tandis qu'il nous parlait. Introduction aux paraboles*, trans. M. Claes, Collection "Le Sycomore," Série "Chrétiens aujourd'hui" 7 (Paris: Lethielleux, 1980, paper; Namur: Culture et Vérité) 304 pp. Bibliographies. Indexed. ISBN: 2-249-61108-4.

The Dutch original of this introduction to the interpretation of the parables was described in *NTA* 21, pp. 198-199, and the English version was noticed in *NTA* 23, p. 95. In this French version the bibliography has been brought up to date and a four-page preface by A.-L. Descamps has been added. Lambrecht is professor of biblical Greek and NT exegesis at the Catholic University of Louvain.

P. LAPIDE, *Er predigte in ihren Synagogen. Jüdische Evangelienauslegung*, Gütersloher Taschenbücher Siebenstern 1400 (Gütersloh: Mohn, 1980, paper DM 10.80) 99 pp. ISBN: 3-579-01400-5.

Based on a series of lectures delivered in Hamburg in 1979, this volume presents essays on the credo of a Jewish NT scholar, not giving to Caesar what belongs to God (see Mk 12:17 parr.), plucking grain and the Sabbath question (see Mt 12:1-8 parr.), and the quest for the center of Scripture (see Mk 12:28-34 parr.). Lapidé aims to illustrate how the concepts and values of Jewish religion and culture permeate the NT and render more intelligible some of its most difficult passages.

P. LAPIDE AND C. F. VON WEIZSÄCKER, *Die Seligpreisungen. Ein Glaubensgespräch* (Stuttgart: Calwer, 1980, paper DM 12.80; Munich: Kösel) 102 pp. ISBN: 3-7668-0656-4 (Calwer), 3-466-20206-X (Kösel).

This volume presents an edited transcript of a 1979 dialogue on the beatitudes between a Jewish theologian (Lapidé) and a physical scientist (von Weizsäcker). After two German translations of Mt 5:1-12, there is a discussion of the original meaning of the beatitudes in their historical and religious setting. Then the content of the individual beatitudes is treated, and the question whether the beatitudes represent a utopian or realistic program is examined.

G. LEONARDI, *Incontri biblici sul vangelo di Marco*, Sussidio popolare per gruppi biblici (Bologna: Centro Editoriale Dehoniano, 1978, paper 850 L) 61 pp., 2 plates.

Intended primarily for Bible study groups, this booklet provides a ten-page introduction to

Mk as well as materials and directions for studying Mk 1:7-11; 1:14-20; 2:1-12; 8:27-35; 10:35-45; 11:1-11, 15-17; 13:33-37; and 14:12-25.

R. E. LUCCOCK, *Preaching Through Matthew. Expository Reflections on the Gospel of Matthew* (Nashville, TN: Abingdon, 1980, paper \$8.95) 239 pp. LCN: 80-12575. ISBN: 0-687-33908-1.

In these expository reflections on Mt, the author tries to be true to the faith and purpose of the Evangelist while searching out the universal and timeless message of the Gospel. The eighty brief reflections are arranged according to the following general outline of the Gospel: the ancestry, birth, and infancy of Jesus (chaps. 1-2), discipleship (3-7), apostleship (8-10), hidden revelation (11:1-13:52), the church (13:53-18:35), judgment (19-25), the passion narrative (26-27), and the resurrection (28). Luccock, a minister for nearly forty years, was professor of worship and preaching at Boston University School of Theology from 1962 to 1978.

E. LUSSIER, *Christ's Farewell Discourse* (Staten Island, NY: Alba House, 1979, paper \$3.95) x and 90 pp. LCN: 79-19798. ISBN: 0-8189-0394-5.

According to Lussier, Jesus' farewell discourse in Jn 13-17 is an interpretation of his completed work on earth and of his relationship to both believers and the world after his resurrection. Lussier suggests that the discourse is based on several homilies given by John at the Eucharist. The following outline is discerned: prelude (13:31-38), Jesus as the way (14:1-7), prayer in Jesus' name (14:8-17), the indwelling of the Trinity (14:18-31), the true vine (15:1-6), the Paraclete's witness (15:7-27), the condemnation of the world (16:1-11), the guidance of the disciples (16:12-33), and Christ's priestly prayer (17:1-26).

H. MACCOBY, *Revolution in Judaea. Jesus and the Jewish Resistance* (London: Orbach and Chambers, 1973; New York: Taplinger Publishing Co., 1980, \$9.95) 256 pp., map. Bibliography. Indexed. LCN: 80-16752. ISBN: 0-8008-6784-X.

Taking as his starting point the Gospels' story of Barabbas, this investigation of the relation between Jesus and Jewish resistance movements describes how the Romans came to dominate the political life of Palestine, the various Jewish religious movements in Palestine, the historical facts underlying the Gospels' accounts of Jesus, Jesus' unsuccessful attempts at defeating the Romans and establishing the kingdom of God on earth, and the writing of the Gospels. Eight appendixes are included. Maccoby, librarian at the Leo Baeck College in London, concludes that Jesus was a good Jew who fought against Rome, but was misrepresented by the Gentiles who deified him.

R. L. MADDOX, *Acts*, Layman's Bible Book Commentary 19 (Nashville, TN: Broadman, 1979, \$4.25) 140 pp. LCN: 78-67926. ISBN: 0-8054-1189-5.

Maddox, pastor of First Baptist Church in Calhoun, GA, presents this commentary on Acts to help us feel the early Christians' shock and surprise and overwhelming sense of newness as the Spirit of God became a mighty everyday force in their lives. The spread of the church throughout the Roman world is traced under these headings: a series of surprises (1:1-5:42), under fire the church expands (6:1-9:31), Peter's great surprise that the Gentiles believe (9:32-12:25), Paul's first missionary journey (13:1-15:35), Paul's second grand adventure (15:36-20:6), and to Rome with interruptions (20:7-28:31).

H. MAHNKE, *Die Versuchungsgeschichte im Rahmen der synoptischen Evangelien. Ein Beitrag zur frühen Christologie*, Beiträge zur biblischen Exegese und Theologie 9 (Frankfurt/M.—Bern—Las Vegas: P. Lang, 1978, paper 62 Sw. fr.) 445 pp. Bibliographies. ISBN: 3-261-02379-1.

Prepared as a doctoral dissertation under the direction of G. Friedrich and accepted by the department of Evangelical theology at Kiel in 1977, this investigation of the temptation narratives in the Synoptic Gospels first examines Mk 1:12-13 as a story of paradise and discusses its place in the Gospel. The second part of the volume studies the three temptations in Mt 4:1-11 and Lk 4:1-13, with special attention to the themes of Jesus as the obedient Israelite

and Jesus in relation to the Jewish eschatological expectation of a prophetic-messianic bringer of salvation. Observations on the order of the temptations, their relationship to Q, content, form, and setting in life conclude the second part. Mahnke views the temptation stories as summarizing an early Christology and soteriology in which Jesus' eschatological dignity as Son of God is unfolded.

J. MARTIN, *People in the Jesus Story* (Edinburgh: St. Andrew Press, 1980, paper £1.50) vii and 94 pp. ISBN: 0-7152-0436-X.

Drawing on his knowledge of the Holy Land, Martin attempts to bring alive some of the characters in the NT accounts of Jesus' birth, suffering and death, and resurrection. For example, in the part devoted to the Christmas story he treats the shepherds (Lk 2:8-16), the wise men (Mt 2:1-11), the innkeeper (Lk 2:7), Herod the Great (Mt 2:1-18), the child (Lk 2:11), and Simeon and Anna (Lk 2:21-38). Martin is minister of High Carntyne Parish Church in Glasgow.

A. Q. MORTON AND J. MCLEMAN, *The Genesis of John* (Edinburgh: St. Andrew Press, 1980, £8.75) xi and 219 pp. ISBN: 0-7152-0430-0.

The authors of *Christianity and the Computer* (1964) and *Paul, the Man and the Myth* (1966) argue that the Fourth Gospel is a compilation of two distinct sources and that many of its peculiarities are due to editorial rather than theological considerations. After discussing the constraints of size imposed by the codex format and their significance for understanding the composition of the NT books, the authors examine the structure and conflation of the Fourth Gospel in light of the principles of stylometry. The final section considers the traditional framework and the Fourth Gospel, the additional material, the historical and theological significance of the Gospel, the post-Synoptic questions answered by it, and the Gospel's character as a tract for the times.

R. NORDSIECK, *Reich Gottes—Hoffnung der Welt. Das Zentrum der Botschaft Jesu*, Neukirchener Studienbücher 12 (Neukirchen-Vluyn: Neukirchener, 1980, paper DM 28) 224 pp. Bibliography. Indexed. ISBN: 3-7887-0613-9.

The first part of this volume discusses the basic aspects of the kingdom of God preached by Jesus and its implications for understanding God, the world, and humanity. Within the framework of God's kingdom the second part explores the significance of Jesus' activity, suffering and death, exaltation, continuing presence, and call to discipleship. In the third part the coming of God's kingdom and its implications for the present are investigated, and the fourth part treats the nature of the kingdom as the final goal. Although Nordsieck concentrates on the NT, he also relates the biblical evidence to the theological and existential problems of our time. B. Klappert has contributed a brief foreword.

A. OGAWA, *L'histoire de Jésus chez Matthieu. La signification de l'histoire pour la théologie matthéenne*, Publications Universitaires Européennes, Série 23: Théologie, Vol. 116 (Frankfurt/M.—Bern—Las Vegas: P. Lang, 1979, paper 72 Sw. fr.) 512 pp. Bibliography. ISBN: 3-8204-6516-2.

Prepared as a doctoral dissertation under the direction of E. Trocmé and accepted by the faculty of Protestant theology at Strasbourg in 1975, this investigation of the significance of the history of Jesus for the theology of Mt contains chapters on the history of salvation, the earthly life of Jesus with respect to the history of salvation, Jesus and the Law, eschatology and the history of salvation, the church and the people of God, the church in combat, and the history of Jesus and the present time of the church. Ogawa concludes that the formation of the Gospel reflects a period when official Judaism was searching for national and religious unity in the Law, and when part of the Galilean Christian community joined itself to the Matthean church perhaps on account of the Jewish War.

J. C. O'NEILL, *Messiah. Six lectures on the ministry of Jesus*, The Cunningham Lectures 1975-76 (Cambridge, UK: Cochrane Press, 1980, paper £3.50 or \$8) x and 128 pp.

The slightly revised version of a series of lectures delivered at New College in Edinburgh, this volume explores the answers to six questions: Did John the Baptist say that Jesus was the

Messiah, and how did Jesus regard John? Did Jesus teach that the kingdom of God was present? Did Jesus either supersede the Law of Moses or teach a new law? Why did Jesus decide to go to Jerusalem? Did Jesus institute the Eucharist? Did Jesus appoint ministers in the church? The three appendixes treat the Synoptic problem, the silence of Jesus and the Son of Man, and the expression "the kingdom."

M. ORSATTI, *Un saggio di teologia della storia. Esegesi di Mt. 1,1-17*, Studi biblici 55 (Brescia: Paideia, 1980, paper 4,000 L) 112 pp. Bibliography. Indexed.

The first part of this volume discusses the genealogy as a literary form, the use of this form in ancient extrabiblical writings and the OT, and the NT genealogies of Jesus in Mt 1:1-17 and Lk 3:23-38. The second part focuses on the Matthean genealogy, treating the major figures in the lineage of Jesus as well as the insertions in vv. 2, 3, 5, 6, 11-12, and 16. The third part explains the theology of history in the various parts of the OT and situates Mt 1:1-17 in that context. Orsatti describes the Matthean genealogy as a theological reading of Israel's history in light of its actualization in the Christ-event.

J. PAINTER, *Reading John's Gospel Today* (Atlanta: John Knox, 1980, paper \$5.95) xv and 160 pp. Bibliography. Indexed. LCN: 79-25332. ISBN: 0-8042-0522-1.

The first edition of this exposition of Johannine theology was published under the title *John: Witness and Theologian* [NTA 20, pp. 238-239]. Painter has added a three-page preface to this edition.

C. PALIARD, *Lire l'Écriture, écouter la Parole. La parabole de l'économe infidèle*, Lire la Bible 53 (Paris: Cerf, 1980, paper) 157 pp. ISBN: 2-204-01575-X.

Paliard, director of religious education in the diocese of Lyons, first presents a reading of the parable of the unfaithful steward (Lk 16:1-8), situates it in its immediate context with reference to Lk 16:9-13 and 15:1-2, and reflects on the possible interpretations of the parable. The second part of the book places the parable in the general context of Jesus' journey up to Jerusalem (Lk 9:51-19:48) and calls attention to the themes of riches and the Law. The third part discusses passing from the reading of Scripture to the hearing of God's word with reference to the parable of the unfaithful steward. An appendix offers critical reflections on recent editions of the Bible.

J. PIPER, 'Love your enemies.' *Jesus' love command in the synoptic gospels and in the early Christian paraenesis. A history of the tradition and interpretation of its uses*, Society for New Testament Studies Monograph Series 38 (New York—Cambridge, UK—London: Cambridge University Press, 1979, \$24.50) xiv and 273 pp. Bibliography. Indexed. LCN: 77-95449. ISBN: 0-521-22056-4.

Prepared as a doctoral dissertation under the direction of L. Goppelt and G. Kretschmar and accepted by the Protestant theological faculty at Munich in 1974, this volume analyzes the history of the tradition of Jesus' command that we love our enemies and interprets the ways in which it was understood at the various stages of early Christian tradition in the NT. The five chapters concern the search for the paraenetic tradition of a command of enemy love, the origin of the command of enemy love in the NT paraenetic tradition, Jesus' command of enemy love in the larger context of his message, the use and meaning of Jesus' command of enemy love in early Christian paraenesis, and the Gospel tradition of Jesus' command of enemy love and its use in Mt and Lk. Piper, assistant professor of biblical studies at Bethel College in St. Paul, MN, concludes that the NT commands of enemy love rest on the words of Jesus, and that there are continuities between Jesus' teaching on this topic and the various formulations and uses it later received.

M. PUZICHA, *Christus peregrinus. Die Fremdenaufnahme (Mt 25,35) als Werk der privaten Wohltätigkeit im Urteil der Alten Kirche*, Münsterische Beiträge zur Theologie 47 (Münster: Aschendorff, 1980, paper DM 58) xii and 200 pp. Bibliography. Indexed. ISBN: 3-402-03952-4.

The abbreviated version of a doctoral dissertation directed by B. Kötting and accepted by the Catholic theological faculty at Münster in 1977, this examination of patristic sources concerning

Christian hospitality takes as its starting point the works of mercy listed in Mt 25:35-36. The first part investigates the basic significance of hospitality in antiquity and in the early church, strangers and poor people in relation to benefactors, and charity and hospitality as works of Christian mercy. The second part explores the anthropological, Christocentric, and eschatological motivations for the works of mercy as elucidated in the patristic expositions of Mt 25:35-40.

J. RICHES, *Jesus and the Transformation of Judaism* (London: Darton, Longman & Todd, 1980, £12.95) x and 254 pp. Bibliography. Indexed. ISBN: 0-232-51448-8.

Riches, lecturer in the department of NT at the University of Glasgow, shows how Jesus used and reworked key terms in contemporary Judaism in order to propound a distinctive view of God's nature and action. The first four chapters discuss the relevant questions, the relation between religion and change, the study of the Synoptic tradition, and developments in Judaism to the time of Jesus. The remaining chapters concern Jesus' preaching of the kingdom, Jesus and the law of purity, Jesus' theism, and Jesus' role in the transformation of 1st-century Judaism. Particular emphasis is placed on the ways in which Jesus embodied the assumptions of love and power that he proclaimed.

B. E. SCHEIN, *Following the Way. The Setting of John's Gospel* (Minneapolis, MN: Augsburg, 1980, \$12.50) 223 pp. Illustrated. Bibliographies. Indexed. LCN: 79-54121. ISBN: 0-8066-1758-6.

This exposition of the Fourth Gospel combines exegesis and data about the historical setting derived from geography, history, and archaeology. The following outline is adopted: the beginning (1:1-51), the wine flows (2:1-11), the true sanctuary in Judea (2:12-3:21), the wedding (3:22-4:45), two kinds of healing (4:46-5:47), the manna descends (6:1-7:1), blindness and sight (7:2-10:42), the seventh sign (11:1-54), the anointing (12:1-50), the meeting of the forces (13:1-18:27), the enthronement (18:28-19:42), and he reigns (20:1-21:25). Schein has been director of the Lutheran Church in America Holy Land Seminars since 1974, and has lived in Jerusalem for many years.

W. SCHMITHALS, *Das Evangelium nach Lukas*, Zürcher Bibelkommentare NT 3.1 (Zurich: Theologischer Verlag, 1980, paper 33.50 Sw. fr. or DM 37) 240 pp. Indexed. ISBN: 3-290-14725-8.

In his seven-page introduction to Lk, Schmithals discusses the pre-Lukan sources and their theologies, Luke's redactional activity and his theological concerns, and the occasion for the Lukan redaction. The major part of the volume presents a German translation and commentary for each pericope in the Gospel. Particular attention is given to Luke's development of the following themes: the defense against the false teachers, continuity with Israel, the twelve apostles as authentic witnesses to the gospel of Jesus, the situation of persecution, and the political apologetic. Schmithals, professor of NT at the Kirchliche Hochschule in Berlin, is also the author of *Das Evangelium nach Markus* (1979).

G. SCHNEIDER, *Die Apostelgeschichte. I. Teil: Einleitung. Kommentar zu Kap. 1,1-8,40*, Herders theologischer Kommentar zum Neuen Testament 5 (Freiburg—Basel—Vienna: Herder, 1980) 520 pp. Bibliographies. Indexed. ISBN: 3-451-17547-9.

After 42 pages of bibliographic information on Acts in general, the 122-page introduction discusses literary form and genre, Acts as part of Luke's two-volume work, the sources of Acts, authorship and date and place of composition, Acts as a historical work, theology, textual tradition, and Acts in history. Then the volume presents German translations and detailed commentaries on the first eight chapters of Acts. The material appears under these general headings: Jesus' commission to the apostles to bear witness (1:1-26), the apostles' witness to Christ in Jerusalem (2:1-5:42), and the witness to Christ penetrating beyond Jerusalem and making its way to the Gentiles (6:1-15:35). Under the last heading, only the section on the beginning of the mission in Judea and Samaria (6:1-8:40) is treated here. Schneider, the author of *Das Evangelium nach Lukas* (1977), distinguishes his commentary on Acts from the classic

commentaries of E. Haenchen and H. Conzelmann on the ground that it pays more attention to the macrocontext of Luke's work as a whole.

N. SCOTLAND, *Can We Trust the Gospels?*, Paternoster Punchline 11 (Exeter, UK: Paternoster, 1979, paper 60p) 54 pp. ISBN: 0-85364-249-4.

Scotland, chaplain of St. Mary's College in Cheltenham, UK, first explains the reasons for accepting the basic reliability of the Gospel record and then discusses arguments sometimes raised against the trustworthiness of the Gospels. He concludes by emphasizing the central importance of the historical Jesus for Christian faith.

H.-H. STOLDT, *History and Criticism of the Marcan Hypothesis*, trans. D. L. Niewyk (Macon, GA: Mercer University Press, 1980, \$18.95; Edinburgh: T. & T. Clark) xviii and 302 pp. Bibliography. Indexed. LCN: 80-82572. ISBN: 0-86554-002-0 (Mercer), 0-567-09210-7 (Clark).

The English version of *Geschichte und Kritik der Markushypothese* [NTA 22, p. 94], this volume argues that the advocates of the Marcan-priority hypothesis have never exposed its inherent problems in anything approaching their true dimensions. The book provides a critical analysis of the genesis of the Marcan hypothesis, a critical analysis of proofs of the Marcan hypothesis, and a discussion of the establishment and dominance of the Marcan hypothesis. Stoldt concludes that the Marcan hypothesis is demonstrably false and that it grew out of a particular theological commitment. W. R. Farmer has provided an eight-page introduction [see §§ 23-416r; 25-66].

A. SUHL (ED.), *Der Wunderbegriff im Neuen Testament*, Wege der Forschung 295 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1980, DM 102) vi and 524 pp. Indexed. ISBN: 3-534-05666-3.

Fifteen previously published articles on miracles in the NT are presented in this volume in German: E. Ménégoz on the biblical concept of miracle (1895), K. Beth on Jesus' miracles (1905/1914), G. Traub on miracles in the NT (1905/1907), H. Jordan on what earliest Christianity understood as miraculous (1912), F. Preisigke on the power of God in the early Christian period (1922), A. Fridrichsen on Jesus' battle against the unclean spirits (1929), C. H. Dodd on miracles in the Gospels (1932-33), P.-H. Menoud on the meaning of miracle according to the NT (1948-49), G. Delling on the understanding of miracle in the NT (1970), T. A. Burkill on the notion of miracle in Mk [§ 4-85], R. Hengel and M. Hengel on Jesus' healings and medical thought (1959), K. Gatzweiler on the Pauline concept of miracle (1961), H. D. Betz on Jesus as divine man (1968), J. Becker on miracle and Christology in Jn [§ 14-892], and A. Suhl on event and tradition with respect to Jesus' miracles (1968). Suhl has provided a 38-page introduction.

F. G. UNTERGASSMAIR, *Kreuzweg und Kreuzigung Jesu. Ein Beitrag zur lukanischen Redaktionsgeschichte und zur Frage nach der lukanischen "Kreuzestheologie,"* Paderborner Theologische Studien 10 (Paderborn: Schöningh, 1980, paper DM 48) viii and 237 pp.

Accepted as a *Habilitationsschrift* by the theological faculty at Paderborn, this investigation of Lk 23:26-49 examines the core section in the Lukan passion narrative from the perspectives of textual criticism (23:34a, 42-43), literary criticism (Lukan development, comparison with Mk 15:20b-41), tradition history and motif history, form criticism (elements of the martyrdom report), and theological content. The concluding theological overview [see § 25-509] discusses the "planned" nature of Jesus' suffering and death, the relation between Christology and soteriology, saving activity in the form of seeking a home, saving activity in the form of communion with Jesus, the horizontal and vertical dimensions in Lukan theology, and the exemplary character of Jesus' suffering and death.

C. WALTERS, *I, Mark: A Personal Encounter. Explorations in the Earliest Gospel* (Atlanta: John Knox, 1980, paper \$7.95) 144 pp. Indexed. LCN: 78-52450. ISBN: 0-8042-0272-9.

After explaining the various methods used in studying the Gospels today, Walters leads the reader into Mark's redactional-theological activity as it expresses itself in three major themes (soteriology, Christology, eschatology) and several underlying motifs (the urgency of faith, the

private teaching of Jesus and his command of silence, the continuing character of the gospel). The third part of the book offers an interpretative essay entitled “Christ and conflict” along with fourteen reflections on representative passages in the Gospel. Walters, professor of religion at Southwestern at Memphis, TN, observes that Mk might be appropriately subtitled “Christ and conflict,” because in it Jesus experiences conflicts in the cosmos, Palestine, the Roman world, and contemporary culture.

W. J. C. WEREN, *De broeders van de Mensenzoon. Mt 25, 31-46 als toegang tot de eschatologie van Matteüs* (Amsterdam: Ton Bolland, 1979, paper 32.50 gld.) xvi and 267 pp. Bibliography. Indexed. ISBN: 90-700-57-662.

Prepared as a doctoral dissertation under the direction of B. M. F. van Iersel and presented to the theological faculty of the Catholic University of Nijmegen in 1979, this redaction-critical examination of Matthean eschatological texts first analyzes the literary structure of the eschatological discourse (24:3–25:46). The second chapter investigates the extent to which Mt 25:31–46 can be viewed as a redactional composition, and the third chapter discusses the literary form of Mt 25:31–46 and the universalistic interpretation of “all the nations” (v. 32) and “one of my brothers” (v. 40). The fourth chapter compares Mt 25:31–46 with the concluding parts of the other Matthean discourses (7:13–27; 10:40–42; 13:47–50; 18:23–35). The study concludes with a reconstruction of Matthew’s eschatology.

A. ZECHNER, *Einblick in die Werkstatt der Evangelisten. Strukturanalyse der vier kanonischen Evangelien* (Schwanberg, Austria: privately published, 1978, paper) 82 pp.

Zechner, the author of *Wer hat bei der Hochzeit von Kana geheiratet?* (1979), examines the Synoptic problem as exemplified in the pericope about the rejection of Jesus at Nazareth, the division of pericopes as the prerequisite for a chronology of Jesus’ messianic activity, and the two sendings of the disciples as the occasion of the formation of written traditions. The book is available from the author at Pfarrhof St. Anna ob Schwanberg, A-8541 Schwanberg, Weststeiermark, Austria.

EPISTLES—REVELATION

M. BÖNIG, *Wir haben die Welt erobert. Die Mitarbeiter des Apostels Paulus*, ABCteam 224 (Witten: Bundes-Verlag, 1980, paper) 155 pp. ISBN: 3-8137-2224-4.

In his foreword, Bönig observes that Paul understood himself as one among many team members serving the one Lord and struggling on behalf of the gospel. The thirteen chapters in the book synthesize the NT data and offer reflections on the significance of Barnabas, Timothy, Luke, Aquila and Priscilla, Titus, Silas, Onesiphorus, Epaphroditus, Aristarchus, Epaphras, Apollos, Mark, and Tychicus.

F. F. BRUCE, *1 and 2 Corinthians*, New Century Bible Commentary [1971] (London: Marshall, Morgan & Scott, 1978; Grand Rapids: Eerdmans, 1981, paper \$6.95) 262 pp. Bibliography. Indexed. LCN: 80-10644. ISBN: 0-551-00845-8 (M,M&S), 0-8028-1839-0 (Eerdmans).

The paperback edition of a book first published in 1971 [NTA 16, p. 244]. The commentary on the RSV text of 1 Corinthians appears according to the following outline: prologue (1:1–9), Paul’s treatment of the report received from Chloe’s people (1:10–4:21), Paul’s treatment of further reports (5:1–6:20), Paul’s answer to the letter from Corinth (7:1–16:4), and concluding remarks (16:5–24). The commentary on 2 Corinthians is presented under five headings: removal of misunderstanding (1:1–2:13), the apostolic ministry (2:14–7:1), restoration of mutual confidence (7:2–16), the collection for Jerusalem (8:1–9:15), and vindication of Paul’s apostolic authority (10:1–13:14).

W. D. DAVIES, *Paul and Rabbinic Judaism. Some Rabbinic Elements in Pauline Theology* (4th ed.; Philadelphia: Fortress, 1980, paper \$13.95) xl and 403 pp. Bibliography. Indexed. LCN: 80-8049. ISBN: 0-8006-1438-0.

Previous editions of this well-known study of the Jewish roots of Pauline theology were

described in *NTA* 8, p. 471; 12, p. 148. This edition contains a new eighteen-page preface in which Davies characterizes the present situation in Pauline research as "the eclipse of dichotomies" between Judaism and Hellenism, Pharisaism and apocalypticism, and gospel and law.

H. J. FREDE (ED.), *Epistulae ad Thessalonicenses, Timotheum, Titum, Philemonem, Hebraeos*, 8. Lieferung: 1 *Tm* 5,10–6,17, *Vetus Latina*, Die Reste der altlateinischen Bibel 25 (Freiburg: Herder, 1980, paper DM 52.50) pp. 561–640. ISBN: 3-451-00458-5.

This fascicle arranges the *Vetus Latina* material for 1 *Tm* 5:10–6:17 in accord with the customary format of the Beuron project: a line-by-line presentation of the Greek text under which are given three (or four) of the Latin text types, the critical apparatus, and the extrabiblical witnesses. The previously published fascicles in this volume were described in *NTA* 23, pp. 235–236; 24, p. 196.

G. GIAVINI, *Gioia e libertà in Cristo. Le lettere di San Paolo ai Filippesi e a Filemone*, *Commenti al Nuovo Testamento* (Turin-Leumann: Elle Di Ci, 1976, paper 1,300 L) 78 pp., map. ISBN: 88-01-12706-5.

Intended for a general audience, this volume presents brief introductions to and pericope-by-pericope expositions of Paul's letters to the Philippians and to Philemon. The themes of joy and freedom in Christ are given special attention. Giavini is also the author of *Vita peccati e speranze di una chiesa* (1978), a commentary on 1 Corinthians.

R. G. GROMACKI, *Stand United in Joy. An Exposition of Philippians* (Grand Rapids: Baker, 1980, paper \$5.95) 197 pp., plate, 2 maps. Bibliography. ISBN: 0-8010-3760-3.

This exposition of Paul's letter to the Philippians attempts to clarify the meaning of the English text (KJV) through organization, exposition, and careful use of the Greek text. Divided into thirteen chapters, it can be used by adult Sunday school classes or Bible study groups. Discussion questions designed to stimulate personal inquiry and to make the truth of God relevant are included. Gromacki observes that Paul wrote to the Philippians in order to produce a "oneness of joy" within that community.

H. HAILEY, *Revelation. An Introduction and Commentary* (Grand Rapids: Baker, 1979, \$11.95) 438 pp. Bibliography. LCN: 78-062441. ISBN: 0-8010-4201-1.

The 42-page introduction to the book of Revelation considers its title, author, place of writing, date, symbolism, history of interpretation, theme and purpose, and outline. Then a 32-page chapter on Roman history sets the book in its appropriate historical context. The exposition of the text is presented under two major headings: conflict and judgment within and without the church (chaps. 1–11), and war and victory (chaps. 12–22). Hailey observes that Revelation manifests through symbols the nature of the conflict breaking forth between the forces of good and evil.

R. A. HARRISVILLE, *Romans*, *Augsburg Commentary on the New Testament* (Minneapolis, MN: Augsburg, 1980, paper \$7.50) 263 pp. Bibliography. LCN: 80-65550. ISBN: 0-8066-8864-5.

Harrisville, professor of NT at Luther-Northwestern Seminaries in St. Paul, MN, summarizes his approach to Romans in these words: "The Law upheld, though not as a way to righteousness; justification at the heart of Paul's gospel, though not against the background of an apocalyptic unrevised; the new existence as hidden, in Christ, though not without concreteness. . . ." His commentary on Romans is presented according to this outline: the prelude (1:1–17), the wrath of God (1:18–3:20), the righteousness of God (3:21–4:25), righteousness and conformity (5:1–8:39), God's righteousness in Israel's history (9:1–11:36), the shape of righteousness (12:1–15:13), the reason and occasion for the epistle (15:14–33), and chapter 16.

W. HENDRIKSEN, *New Testament Commentary. Exposition of Paul's Epistle to the Romans. Volume I: Chapters 1–8* (Grand Rapids: Baker, 1980, \$14.95) ix and 303 pp. Bibliography. LCN: 80-1869. ISBN: 0-8010-4236-4.

Hendriksen's exposition of the first half of Paul's epistle to the Romans is prefaced by a

29-page introduction that considers the epistle's applicability always and everywhere, its authorship, place and date of composition, addressees, occasion and purpose, text, and theme. The exposition shows how the doctrine of justification by faith, apart from the works of the Law, is real and necessary (chaps. 1–3), scriptural (chap. 4), and effective, or fruit-producing (chaps. 5–8).

N. HOHNJEC, *'Das Lamm - to arnion' in der Offenbarung des Johannes. Eine exegetisch-theologische Untersuchung* (Rome: Herder, 1980, paper) 175 pp. Bibliography.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted in 1979 by the theological faculty of the Gregorian University in Rome, this study of the Lamb-theme in the book of Revelation first reviews the state of research on the topic and then presents exegetical and theological analyses of the *arnion*-passages in various parts of Revelation. The theological results of the dissertation are summarized under three headings: the Lamb as bearer of salvation, the Lamb in imaginative representation and liturgy, and the Lamb as a leading idea.

J. KLAUSNER, *Von Jesus zu Paulus*, trans. F. Thieberger (Jerusalem: Jewish Publishing House, 1950; Königstein/Taunus: Jüdischer Verlag, 1980, DM 68) 575 pp. Indexed. ISBN: 3-7610-0326-9.

The English version of the Hebrew original, entitled *From Jesus to Paul*, was described in NTA 6, p. 146. This volume reprints the German version first published in 1950. The first part treats Judaism outside Palestine at the time of the origin of Christianity, paganism at that time, Jewish-Hellenistic thought, the sources, and "Nazarenism" and Gentile Christianity. The second part concerns the life and activity of Saul (Paul) of Tarsus and his teaching. Prior to his death in 1958, Klausner was professor of modern Hebrew literature at Hebrew University in Jerusalem.

P. LAMARCHE AND C. LE DÛ, *Épître aux Romains V-VIII. Structure littéraire et sens* (Paris: Centre National de la Recherche Scientifique, 1980, paper) 112 pp. Bibliography. ISBN: 2-222-02769-1.

This investigation of the literary logic of Romans 5–8 examines the general structure of the letter, the structure of Romans 5–8, and the structure of each section in the passage. Between the sections concerning eschatological salvation (5:1–11; 8:18–39) and the present life (6:1–14; 6:15–7:6) stands the more complex and synthetic material in 5:12–21 and 7:7–8:17. Particular attention is paid to Paul's uses of parallelisms, antitheses, concentric constructions, inclusions, and distinctions between Gentile Christians ("you") and Jewish Christians ("we").

S. LAWS, *A Commentary on the Epistle of James*, Harper's New Testament Commentaries (San Francisco: Harper & Row, 1980, \$14.95) x and 273 pp. Bibliography. Indexed. LCN: 80-8349. ISBN: 0-06-064918-6.

In her 42-page introduction to the letter of James, Laws discusses its environment, setting, characteristic ideas and interests, place in early Christianity, and author. Her commentary on the text is presented according to the following outline: address and greeting (1:1), trial and integrity (1:2–8), the poor and the rich (1:9–11), the gifts of God (1:12–18), religion in word and deed (1:19–27), the sin of discrimination (2:1–9), the whole law (2:10–13), faith and works (2:14–26), the power of the tongue (3:1–12), the wisdom from above (3:13–18), desires and divisions (4:1–10), on passing judgment (4:11–12), an example of arrogance (4:13–17), the coming of the end (5:1–11), and life in the present—religious conversation (5:12–20). Laws is lecturer in NT at King's College, University of London.

D. J. LULL, *The Spirit in Galatia. Paul's Interpretation of Pneuma as Divine Power*, SBL Dissertation Series 49 (Chico, CA: Scholars Press, 1980, cloth \$13.50) xiii and 240 pp. Bibliography. Indexed. LCN: 79-26094. ISBN: 0-89130-367-7 (cloth), 0-89130-368-5 (paper).

Prepared as a doctoral dissertation under the direction of H. D. Betz and accepted by the Claremont Graduate School in Claremont, CA, in 1978, this volume first deals with the

historical context of Paul's statements about the Spirit in Galatians. Particular attention is given to the events that prompted Paul to write the epistle and to the nature and social setting of the experiences of the Spirit in the life of the Galatian churches. The second part presents Paul's theology of the Spirit in Galatians under the phrase "the historicity of the Spirit" and focuses on its soteriological, christological, and eschatological aspects. The third part considers briefly Paul's theology of the Spirit in Galatians and theology today. Lull argues that Paul understood the time of the Spirit as the "last age," and the Spirit as a historical reality.

J. W. MACGORMAN, *Romans, 1 Corinthians*, Layman's Bible Book Commentary 20 (Nashville, TN: Broadman, 1980, \$4.25) 153 pp. Bibliography. LCN: 79-51501. ISBN: 0-8054-1190-9.

MacGorman, chairman of the NT department at Southwestern Baptist Theological Seminary in Fort Worth, TX, praises Paul's letter to the Romans as perhaps the greatest letter of all time, especially because it manifests Paul's extraordinary love of Christ and conveys the message of the grace of God. 1 Corinthians is described as providing the most intimate disclosure of the inner life and workings of an early congregation to be found in the NT. Brief introductions and pericope-by-pericope commentaries are presented for the two epistles.

G. MAIER, *Reich und arm. Der Beitrag des Jakobusbriefes*, Theologie und Dienst 22 (Giessen—Basel: Brunnen, 1980, paper) 47 pp. ISBN: 3-7655-9022-3.

Intended neither as a full-scale commentary on the letter of James nor as a comprehensive analysis of the theme of rich and poor in the NT, this volume concentrates on two passages in the epistle that provide a starting point for a discussion on simplicity of life-style. After a brief introduction, it treats rich and poor in the community (2:1-17) and human competence in planning and God's future (4:13-5:11). Maier, the author of *Das Ende der historisch-kritischen Methode* (1974), observes that the letter of James is permeated with the teaching and spirit of Jesus.

R. P. MARTIN, *Philippians*, New Century Bible Commentary (rev. ed.; Grand Rapids: Eerdmans, 1980, paper \$5.95) xvi and 176 pp. Bibliography. Indexed. LCN: 80-10643. ISBN: 0-8028-1840-4.

The paperback edition of a commentary on Philippians described in *NTA* 23, p. 237. Martin has corrected typographical and other errors discovered in the 1976 edition, and has added a supplementary bibliography of relevant material published between 1975 and 1979.

F. MONTAGNINI, *La prospettiva storica della Lettera ai Romani. Esegesi di Rom. 1-4*, Studi biblici 54 (Brescia: Paideia, 1980, paper 5,000 L) 163 pp. Indexed.

Montagnini, the author of *Rom. 5, 12-14 alla luce del dialogo rabbinico* (1971), first discusses the controversialist reading of Romans, various views on the function of the righteousness of God in the epistle, new ways in the exegesis of Romans, and the importance of understanding the circumstances in which the letter was written. The major part of the volume presents Italian translations and expositions of the pericopes in chaps. 1-4. The introduction is divided into two parts: address and greeting (1:1-7), and presentation (1:8-15) and the theme of the letter (1:16-17). The state of humanity (1:18-4:25) is first considered with reference to the decline of paganism (1:18-32), the decline of Judaism (2:1-29), and the close of an epoch (3:1-20). Then the dawn of a new humanity is developed with respect to the something extra of Christ (3:21-31) and Abraham and the dawn of faith (4:1-25).

P. V. ROGERS, *Colossians*, New Testament Message 15 (Wilmington, DE: Glazier, 1980, paper) xxii and 98 pp. Bibliography. LCN: 80-83063. ISBN: 0-89453-138-7.

Rogers, dean of the general theology department at the Milltown Institute in Dublin, argues that Paul wrote the letter to the Colossians from Rome in A.D. 61 and in it responded to heretical tendencies among the Colossians with a fuller and richer description of Christ as our Savior. The commentary on the RSV text appears under these headings: true pastoral interest (1:1-14), the identity and role of Christ (1:15-2:23), living the risen life (3:1-4:6), and encouragement and farewell (4:7-18). Special attention is given to Paul's emphasis on the unique status of Christ, firm moral principles, and spiritual growth.

H.-H. SCHADE, *Apokalyptische Christologie bei Paulus. Studien zum Zusammenhang von Christologie und Eschatologie in den Paulusbriefen*, Göttinger Theologische Arbeiten 18 (Göttingen: Vandenhoeck & Ruprecht, 1981, paper DM 54) 335 pp. Bibliography. ISBN: 3-525-87369-7.

Prepared as a doctoral dissertation under the direction of G. Strecker and presented to the theological faculty at Göttingen in 1979, this investigation of the significance of apocalyptic eschatology in Paul's Christology first considers five general problems: expectation of the Day of the Lord and its verbal expression, judgment and salvation, humanity and the Son of Man, Christology and present-apocalyptic eschatology, and Paul the Jew and his vocation. The second part of the study focuses on 1 Thessalonians as a witness to early Pauline theology: the elect of the end-time (1:1–3:13), the foundation of ethics, and parousia and rapture (4:13–18). Then using 1 Thessalonians as a starting point, Schade discusses the chronology and authenticity of the Pauline epistles with particular attention to the resurrection of the dead according to 1 Corinthians 15.

G. SCHILLE, *Das älteste Paulus-Bild. Beobachtungen zur lukanischen und zur deutero-paulinischen Paulus-Darstellung* (Berlin: Evangelische Verlagsanstalt, 1979, paper M 4.50) 92 pp.

The first part of this book examines Luke's portrait of Paul in Acts as a closed system, the basic lines of the portrait, the Lukan chronology of Paul's life and activities, and Paul's relation to the charismatics according to Luke. The second part explores the deutero-Pauline portrait of Paul (Colossians, Ephesians, Pastorals) and its relation to the Lukan portrait.

L. SWAIN, *Ephesians*, New Testament Message 13 (Wilmington, DE: Glazier, 1980, paper) xii and 114 pp. Bibliography. LCN: 80-68226. ISBN: 0-89453-136-0.

Swain characterizes Ephesians as a carefully constructed amalgam of prayers and homiletic elements focusing on the Christ-event and the faithful's acceptance of it. He maintains that Paul was the author, at least in the sense that he was responsible for the main ideas. The body of the book presents the RSV text of Ephesians, a pericope-by-pericope commentary, and several excursions. The epistle is divided into two major sections: prayer (chaps. 1–3) and exhortation (chaps. 4–6).

U. VANNI, *Apocalisse. Una assemblea liturgica interpreta la storia*, Leggere oggi la Bibbia 2.15 (2nd ed.; Brescia: Queriniana, 1980, paper 4,500 L) 140 pp. Bibliography. Indexed.

Vanni, the author of *La struttura letteraria dell'Apocalisse* (1971), first discusses the literary and theological significance of the book of Revelation (general introduction, theological message, hermeneutical criteria) and then treats its structure and content. The third part of the study examines twelve passages (Rev 1:1–8; 1:9–20; 2:1–3:22; 4:1–5:14; 1:9–10; 6:1–8; 6:9–11 and 8:1–6; 12:1–6; 14:1–5; 19:1–8; 21:5; 22:6–21) as examples of how Revelation can be actualized in Christian life.

U. WILCKENS, *Der Brief an die Römer. 2. Teilband: Röm 6–11*, Evangelisch-Katholischer Kommentar zum Neuen Testament 6/2 (Cologne: Benziger, 1980, paper DM 48; Neukirchen-Vluyn: Neukirchener) viii and 274 pp. Bibliographies. ISBN: 3-545-23104-6 (Benziger), 3-7887-0615-5 (Neukirchener).

The volume containing Wilckens's introduction to Romans and his commentary on chaps. 1–5 was described in *NTA* 23, p. 107. In this volume of the commentary, he discusses the reality of justification in Christian life (chaps. 6–8) according to the following outline: real righteousness (6:1–23), from being in the flesh to being in the Spirit (7:1–8:17), suffering in hope (8:18–30), and the victory song of Christians (8:31–39). Then he treats the paradoxical reality of election (chaps. 9–11) under these headings: petitions for Israel in view of the opposition to Israel's election (9:1–5), the existence of God's righteousness independent of human beings (9:6–29), Israel's opposition to God's righteousness (9:30–10:21), the eschatological salvation of Israel as the miracle of God's righteousness (11:1–32), and the praise of God's righteousness (11:33–36). A 21-page excursus on the tradition-historical and history-of-religions background of Romans 6 is also included.

BIBLICAL THEOLOGY

C. BARTSCH, "*Frühkatholizismus*" als Kategorie historisch-kritischer Theologie. Eine methodologische und theologiegeschichtliche Untersuchung, Studien zu jüdischem Volk und christlicher Gemeinde 3 (Berlin: Institut Kirche und Judentum, 1980, paper DM 21.50) xlv and 622 pp. Bibliography.

The first part of this investigation of "early catholicism" as a category in historical-critical theology explores the problems it has raised in NT study and sociology. The second part considers the origin, function, and character of the "early catholic" problematic in 19th- and early 20th-century treatments of early church history. After a brief discussion of the contribution made by R. Rothe to the problematic, this part focuses on the place of early catholicism in the historical-theological syntheses of early Christianity worked out by F. C. Baur and A. von Harnack. A fourteen-page appendix updates the debate for the period from 1976 to 1979.

T. BAUMEISTER, *Die Anfänge der Theologie des Martyriums*, Münsterische Beiträge zur Theologie 45 (Münster: Aschendorff, 1980, paper DM 98) xii and 356 pp. Bibliography. Indexed. ISBN: 3-402-03950-8.

The updated version of a *Habilitationsschrift* accepted in 1976 by the department of Catholic theology at Münster, this exploration of the beginnings of the Christian theology of martyrdom first examines the Jewish understanding of martyrdom as expressed in the book of Daniel, apocalyptic writings, and other relevant texts. Then the theme of martyrdom is traced in the Gospel tradition, the Gospels and Acts, the NT Epistles, and the book of Revelation. The final chapter discusses martyrdom in the Apostolic Fathers and other noncanonical writings up to *Martyrdom of Polycarp*. Baumeister, whose doctoral dissertation on the Coptic martyr-legends was published under the title *Martyr invictus* (1972), shows how the early Christians drew on Jewish and Hellenistic elements in order to develop their own understanding of martyrdom.

J. D. G. DUNN, *Christology in the Making. A New Testament Inquiry Into the Origins of the Doctrine of the Incarnation* (Philadelphia: Westminster, 1980, paper \$24.50) xvii and 443 pp. Bibliography. Indexed. LCN: 80-16968. ISBN: 0-664-24356-8.

Dunn, the author of *Unity and Diversity in the New Testament* (1977), investigates how the Christian claim arose that Jesus was the Son of God "begotten before all ages," sent from heaven to become flesh in or as the son of Mary. His procedure is to look at a series of "vertical" cross sections: the Son of God, the Son of Man, the last Adam, Spirit or angel, the Wisdom of God, and the Word of God. Dunn concludes that a concept of Christ's real preexistence began to emerge at the close of the 1st century A.D., but that only with the Fourth Gospel is it possible to speak of a full-blown conception of Christ's personal preexistence and a clear doctrine of the incarnation. He urges that the subsequent dominance of the Johannine presentation not blind us to the diversity of christological formulations in the NT.

J. L. ESPINEL MARCOS, *La eucaristía del Nuevo Testamento*, Estudio Teológico de San Esteban, Glosas 7 (Salamanca: Editorial San Esteban, 1980, paper) 300 pp. Indexed. ISBN: 84-85045-47-5.

This attempt at situating the Eucharist in the context of the mystery of Jesus first discusses Jesus' words and actions at the Last Supper in light of his preaching of the kingdom and his life and death. The second part examines the theological reflections of the NT writers on the Last Supper, and the third part explores how the Eucharist was celebrated in the NT communities. Observations on the relevance of the NT data for the church's liturgical celebrations today conclude the volume. Espinel, professor of NT on the theological faculty at Salamanca, is also the author of *San Pablo y el Helenismo* (1979).

W. HARRINGTON, *The Bible's Ways of Prayer* (Wilmington, DE: Glazier, 1980, paper \$6.95) ix and 179 pp. LCN: 80-82827. ISBN: 0-89453-182-4.

The first part of this examination of biblical prayer listens to the prayers of the OT patriarchs, leaders, prophets, sages, chastened ones, women, and psalmists. The second part treats the

relevant NT material under five headings: the prayer of Jesus, teach us to pray, prayer to Jesus, the prayer of Paul, and the prayer of the faithful. Harrington, the author of *The New Guide to Reading and Studying the Bible* (1978) and *Mark* (1979), calls attention to the profound sense of God's companionship, nearness, and care in all circumstances as the factor common to the prayers of the OT and the NT.

T. HORVATH, *The Sacrificial Interpretation of Jesus' Achievement in the New Testament. Historical Development and Its Reasons* (New York: Philosophical Library, 1979, \$8.50) vii and 100 pp. LCN: 79-83604. SBN: 8022-2240-4.

After a brief survey of sacrificial terms and their use in the NT, this study discusses the sacrificial interpretation of Jesus' achievement according to various NT writings and then sketches the prehistory of this interpretation (with special reference to the Last Supper). Horvath, who is on the faculty of Regis College in Toronto, suggests that the sacrificial terminology in the NT resulted from the theological investigation of the relation between the will of God and the reason why Christ had to die the way he did.

K.-J. ILLMAN AND J. THURÉN (EDS.), *Der Herr ist Einer, unser gemeinsames Erbe*, Publications of the Research Institute of the Åbo Akademi Foundation 47 (Åbo, Finland: Åbo Akademi, 1979, paper) 136 pp. ISSN: 0356-7109. ISBN: 951-648-535-9.

Seven papers prepared for a 1979 conference on the church and Judaism: J. Aro on what unites and what divides the heirs of Abraham, K.-J. Illman on the Torah as the center of the Jewish Bible, S. Kiviranta on the oneness of God in the faith-life of the church, G. Lindeskog on Jewish and Christian monotheism as a dialogical problem, M. Saebø on the OT interpreted from a Christian standpoint, J. Thurén on "the Lord is one" in NT perspective, and I. Willi-Plein on the always relevant questions of Job.

R. KEARNS, *Vorfragen zur Christologie. II: Überlieferungsgeschichtliche und Rezeptionsgeschichtliche Studie zur Vorgeschichte eines christologischen Hoheitstitels* (Tübingen: Mohr-Siebeck, 1980, paper DM 58) iv and 200 pp. Bibliography. Indexed. ISBN: 3-16-142691-6.

The initial volume in this investigation of the prehistory of the christological title "Son of Man" was described in *NTA* 23, p. 243. This volume first presents tradition-historical studies of the term as it occurs in Dan 7:1-28 and 4 Ezra 12:51-13:56. An appendix provides text-critical restorations of the Son of Man sections in the two passages. The second part concerns the various aspects of the history of the phrase's reception: the process by which the epithet became independent and developed into a transferable title, the revaluation of the traditional epithet in a parable-dream theophany, the devaluation of the traditional epithet into a semantic carrier of a symbol in an auditorily interpreted dream, and the further development in the meaning of the epithet serving as the semantic carrier of a symbol in an apocalypse.

E. OTTO AND T. SCHRAMM, *Festival and Joy*, trans. J. L. Blevins, Biblical Encounters Series (Nashville, TN: Abingdon, 1980, paper \$7.95) 205 pp. Bibliography. LCN: 80-12532. ISBN: 0-687-12940-0.

The English translation of *Fest und Freude* [*NTA* 22, p. 228], this volume shows that, in the Bible, festivity and joy contend always anew and once for all against fear, sorrow, and death. In the OT the joy that overcomes fear usually occurs in the cultic festival; in the NT it takes place in the everyday world.

B. PAPA, *La prima comunità cristiana. Dalla morte di Gesù ai primi scritti del N.T.*, Appunti 1 (Bari: L'Aurora Editrice, 1979, paper 1,500 L) 60 pp. Bibliography.

Papa, the author of *La cristologia dei Sinottici e degli Atti degli Apostoli* (1972), treats some aspects of the life of the Christian community from the time of Jesus' death to the appearance of the earliest NT writings. The discussion proceeds under the following headings: from the dispersion of the disciples to the birth of the Christian community, the essential dynamic of the new life, the Christian community, a praying community, a missionary community, and a ministerial community.

W. PFEFFER, *Christus-Omega. Neutestamentlich-exegetische Untersuchungen zur Christologie und Anthropologie von Pierre Teilhard de Chardin. Teil I: Darstellung der Christologie und Anthropologie* (307 pp., 50 Sw. fr.); *Teil II: Die exegetische Diskussion der Christologie und Anthropologie* (475 pp., 69 Sw. fr.), Europäische Hochschulschriften, Reihe 23: Theologie, Band 117 (Frankfurt/M.—Bern—Las Vegas: P. Lang, 1979, paper). Bibliographies. Indexed. ISBN: 3-8204-6495-6.

The revised version of a doctoral dissertation directed by A. Vögtle and accepted by the theological faculty at Freiburg in 1977, this study examines from the perspective of critical exegesis the biblical foundations of P. Teilhard de Chardin's christological and anthropological thought. The first volume is a compendium of Teilhard's views on looking at the past, evolution, the future of humanity, the significance of religion in general, the various dimensions of Christ, the body of Christ, the pleroma as the universe made perfect in God, Christian activity, and the parousia. The second volume explores the foundations of Teilhard's views on the concept of the body of Christ in Paul's writings, the concept of one body in Ephesians, Christ as head (and head of the body) and the church as body in Colossians and Ephesians, the idea of the church as a building and the growth of the church, the pleroma, and the Christ-hymn in Col 1:15-20. According to Pfeffer, Teilhard developed important theological directions in the deutero-Pauline writings without abandoning his scriptural foundations.

Quaerere Deum, Atti della XXV Settimana Biblica, Associazione Biblica Italiana (Brescia: Paideia, 1980, paper 20,000 L) 478 pp. Bibliographies.

The nineteen papers in this volume were prepared for a conference held in Rome in September 1978. Nine essays discuss the search for God in various parts of the OT: N. M. Loss on the historical books, L. Pacomio on the Yahwist and Elohist traditions, E. Cortese on the Priestly traditions, A. Bonora on the Joseph story in Genesis 37-50, G. Crocetti on Amos, G. Odasso on the prophets Isaiah and Jeremiah and on Deuteronomy, G. L. Prato on the postexilic wisdom books, F. Festorazzi on Qohelet, and G. Segalla on Psalms. The remaining ten articles concern the NT: G. Segalla on the search for God as the search for the kingdom in the Synoptic Gospels, R. Fabris on the search for God in Lk-Acts, G. Leonardi on seeking and finding the Holy Spirit in Lk 11:1-13, C. Marcheselli on seeking God in the signs of the times according to Mk 1:21-3:6, R. Penna on the dialectic of seeking and finding God in the Pauline epistles, S. Cipriani on knowing God and seeking God in Paul's writings, B. Maggioni on the search for God in Christ in Jn, B. Prete on the particle *pothen* and the problem of seeking God in Jn, P. Grech on the itinerary of faith in Jn and 1 John, and S. Migliasso on seeking God according to Jn 14:1-11. Reports on the discussions generated by the papers are also included.

L. SABOURIN, *The Bible and Christ. The Unity of the Two Testaments* (Staten Island, NY: Alba House, 1980, paper \$6.95) xx and 188 pp. Bibliographies. Indexed. LCN: 80-14892. ISBN: 0-8189-0405-4.

This attempt at demonstrating that the unity of the two Testaments rests in Christ first presents reflections on biblical themes that illustrate the unity of the Testaments, e.g. the notion of God, his Law and kingdom, the covenant and the promise, and the people of God. Then it considers the christological prefigurement of the OT in light of the NT, as well as the Christward inclination of salvation history. Finally, it shows how the reading of Scripture responds to this Christward movement, which finds expression in the fuller sense of the texts and in their typological dimensions. Sabourin now teaches in the department of religion at the University of Calgary in Alberta, Canada.

R. J. SIDER (ED.), *Cry Justice! The Bible on Hunger and Poverty*, A Bread for the World Reader (New York—Ramsey, NJ: Paulist, 1980, paper \$2.45) iv and 220 pp. Indexed. LCN: 80-82133. ISBN: 0-8091-2308-8.

Sider, the author of *Rich Christians in an Age of Hunger* (1977), has arranged OT and NT texts on hunger and poverty under six major headings: salvation, service, and ultimate shalom; God's special concern for the poor; economic relationships among the people of God; property and possessions; God's concern for justice; and an invitation to responsible stewardship and

costly discipleship. Eighteen pages of study questions are included. All the Scripture quotations are taken from Today's English Version/Good News Bible.

O. H. STECK, *World and Environment*, Biblical Encounters Series (Nashville, TN: Abingdon, 1980, paper \$10.95) 320 pp. Bibliography. LCN: 80-12683. ISBN: 0-687-46240-1.

The German original of this book, entitled *Welt und Umwelt*, was described in NTA 23, p. 362. Under the general heading of "world and environment," Steck presents the biblical findings exegetically, setting them in their own period and showing their particular character. He also confronts the biblical data with the challenges of our time—challenges that the biblical writers did not face in their current form.

C. THOMA, *A Christian Theology of Judaism*, trans. H. Croner, Studies in Judaism and Christianity, A Stimulus Book (New York—Ramsey, NJ: Paulist, 1980, paper \$7.95) xx and 211 pp. Bibliography. LCN: 80-82252. ISBN: 0-8091-2310-X.

The English version of *Christliche Theologie des Judentums* [NTA 24, pp. 101-102], this volume explores the theological dimensions of Jewish-Christian relations and then situates Jesus Christ and his message in the context of early Judaism and rabbinic Judaism. The third part outlines relations between Jews and Christians from the time of Jesus to the present. There is a nineteen-page foreword by D. Flusser.

K. M. WOSCHITZ, *Elpis-Hoffnung. Geschichte, Philosophie, Exegese, Theologie eines Schlüsselbegriffs* (Vienna—Freiburg—Basel: Herder, 1979, DM 98) xvi and 773 pp. ISBN: 3-210-24575-4.

Accepted as a *Habilitationsschrift* by the Catholic theological faculty at the University of Graz, this volume first sketches the problems involved in investigating historically the concept of hope and discusses the place of this theme in systematic theology and exegesis since 1900. The first major section explores the concept of hope in the literature of Greco-Roman antiquity from archaic times to the Roman period, and the second major part treats hope in the OT and intertestamental literature. The third and most extensive section deals with hope and hoping in the Synoptic kerygma, the Pauline corpus, the Catholic epistles, and the writings from the Johannine circle. Woschitz concludes that, in the NT, hope grows not out of the general structure of existence but from faith in God's saving action in Christ.

THE WORLD OF THE NEW TESTAMENT

S. AGOURIDES, *Historia tōn Chronōn tēs Kainēs Diathēkēs. Hellada, Rōmē, Ioudaia: Historiko kai pneumatiko hypobathro gia tēn meletē tēs Kainēs Diathēkēs* (Athens: Artos Zoēs, 1980, paper \$15) 454 pp. Bibliographies.

The first half of this history of NT times treats the Hellenistic world in the Hellenistic and Roman periods, giving particular attention to socioeconomic, cultural, philosophical, and religious matters. The second half concerns the political, social, and religious-historical aspects of the Jewish world in Palestine and the Diaspora. A four-page chronological chart listing in parallel columns the most important events in Jewish and Greco-Roman history concludes the volume.

L. F. BADIA, *The Qumran Baptism and John the Baptist's Baptism* (Lanham, MD: University Press of America, 1980, cloth \$14.50, paper \$6.75) ix and 87 pp. Bibliography. LCN: 80-5438. ISBN: 0-8191-1095-7 (cloth), 0-8191-1096-5 (paper).

After discussing the historical background of the Qumran community and the identity of John the Baptist, Badia explores the "baptism" practiced at Qumran in light of the archaeological evidence and the textual data (especially *Manual of Discipline*). Then he examines the references to John's baptism in the Synoptic Gospels and concludes by comparing the words, elements, and actions associated with the Qumran baptism and John's baptism, and by

reconstructing the religious rites and practices connected with each. Badia is also the author of *The Dead Sea People's Sacred Meal and Jesus' Last Supper* (1979).

B. BARC AND M. ROBERGE, *L'Hypostase des Archontes. Traité gnostique sur l'origine de l'homme, du monde et des Archontes* (NH II, 4), suivi de *Noréa* (NH IX, 2), Bibliothèque Copte de Nag Hammadi, Textes 5 (Quebec: Les Presses de l'Université Laval, 1980, paper \$20; Louvain: Peeters, 900 Bel. fr.) xii and 173 pp. Bibliography. Indexed. ISBN: 2-7637-6889-X.

In his 48-page introduction to *Hypostasis of the Archons*, Barc discusses the anthropogonic sources, the theogonic source, and the double redaction of the work. Then the Coptic text and a French translation are presented on facing pages, along with a 57-page commentary and indexes of Greek words, proper names, and Coptic words. The last 23 pages contain Roberge's introduction to *Norea*, the Coptic text and a French translation on facing pages, a commentary, and three indexes. The volume is distributed by International Scholarly Book Services, P.O. Box 555, Forest Grove, OR 97116.

J. B. BAUER, *Clavis Apocryphorum supplementum. Complectens voces versionis Germanicae Libri Henoch Slavici/Libri Jubilaeorum/Odarum Salomonis*, Grazer Theologische Studien 4 (Graz: Institut für Ökumenische Theologie und Patrologie der Universität Graz, 1980, paper) 208 pp.

Intended as a supplement to *Clavis librorum Veteris Testamenti Apocryphorum philologica* [NTA 21, p. 356], this volume presents indexes to the German translations of *3 Enoch* by G. N. Bonwetsch, *Jubilees* by E. Littmann, and *Odes of Solomon* by W. Bauer. Only the chapter and verse references are supplied; no context is provided.

E. BICKERMAN, *Studies in Jewish and Christian History. Part Two*, Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 9 (Leiden: Brill, 1980, 160 gld.) viii and 405 pp., 2 plates. Indexed. ISBN: 90-04-04395-0; 90-04-06015-4.

The first volume of Bickerman's collected essays was described in NTA 21, p. 103. The sixteen articles in this volume concern the date of *Testaments of the Twelve Patriarchs* (1950), the authenticity of ancient documents about Jewish privileges (1955), the Seleucid charter of Jerusalem according to Josephus' *Ant.* 12:138-144 (1935), the Seleucid proclamation concerning the Jerusalem Temple in *Ant.* 12:145-146 (1946-48), the persecution by Antiochus IV Epiphanes according to *Ant.* 12:258-264 (1937), the letter in 2 Macc 1:1-9 (1933), Heliodorus at the Jerusalem Temple according to 2 Maccabees 3 (1939-44), John Malalas' description of the Maccabees (1951), the warning inscriptions at Herod's Temple (1947), ritual murder and the ass-cult (1927), the chain of Pharisaic tradition (1952), the maxim of Antigonus of Socho (1951), the civic prayer for Jerusalem [§ 7-328], benediction and prayer [§ 7-742], the altars of Gentiles (1958), and the Jewish historian Demetrius (1975).

B. M. BOKSER, *Post Mishnaic Judaism in Transition. Samuel on Berakhot and the Beginnings of Gemara*, Brown Judaic Studies 17 (Chico, CA: Scholars Press, 1980, paper \$15) xxxi and 543 pp. Bibliography. Indexed. LCN: 80-19702. ISBN: 0-89130-433-9.

This volume applies the methodology developed in *Samuel's Commentary on the Mishnah* (1975) to the additional sample of sources in tractate *Berakot*. After observations on the problems encountered in studying the teachings of Samuel (a Babylonian rabbi from 3rd-century Iran), Bokser analyzes Samuel's comments on the Mishnah and then presents the full corpus of his teachings relevant to *Berakot*. The remaining chapters consider specific issues: Samuel's teachings as a comprehensive response to the Mishnah, the types of comments, the literary phrasing of the traditions, the modes of presentation, and the tradents and attributive formulas. Chapters on the nature of Samuel's commentary and on its significance for understanding 3rd-century Judaism and the beginnings of the Gemara conclude the volume.

B. M. BOKSER (ED.), *History of Judaism. The Next Ten Years*, Brown Judaic Studies 21 (Chico, CA: Scholars Press, 1980, paper \$10.50) xxvii and 147 pp. Indexed. LCN: 80-25501. ISBN: 0-89130-451-7.

The authors of the seven papers in this volume explain what problems are challenging them in

their areas of the history of Judaism, why they believe it is urgent that they pursue them, and how their agenda and methods compare with those of previous scholarship. The three articles on Judaism in ancient times are by J. Neusner on story as history, D. Goodblatt on the rehabilitation of talmudic history, and T. Zahavy on early Jewish prayer. The other contributors are A. Ravitzky, D. Blumenthal, H. Levine, and A. Eisen. The editor has provided a fifteen-page introduction.

J. J. COLLINS AND G. W. E. NICKELSBURG (EDS.), *Ideal Figures in Ancient Judaism. Profiles and Paradigms*, SBL Septuagint and Cognate Studies 12 (Chico, CA: Scholars Press, 1980, paper \$10.50) xii and 258 pp. LCN: 80-19878. ISBN: 0-89130-435-5.

The eleven papers in this volume were prepared for the 1980 session of the Pseudepigrapha Group of the Society of Biblical Literature: J. C. VanderKam on the righteousness of Noah, D. Satran on the various portrayals of Daniel (seer, philosopher, holy man), G. W. E. Nickelsburg on good and bad leaders in ps.-Philo's *Biblical Antiquities*, G. L. Davenport on the "anointed of the Lord" in *Psalms of Solomon* 17, A. Hultgård on messianic figures in *Testaments of the Twelve Patriarchs* (ideal "Levite," Davidic messiah, savior-priest), J. J. Collins on the Son of Man as the heavenly representative in the Similitudes of Enoch, J. H. Charlesworth on the portrayal of the righteous as an angel, S. Niditch on the visionary, D. J. Harrington on the wisdom of the scribe according to Ben Sira, R. Doran on the martyr as presented in the story of the mother and her seven sons, and S. Freyne on the charismatic. The editors have provided a twelve-page introduction.

S. L. DAVIES, *The Revolt of the Widows. The Social World of the Apocryphal Acts* (Carbondale, IL: Southern Illinois University Press, 1980, \$10.95; London—Amsterdam: Feffer & Simons) x and 139 pp. Bibliography. Indexed. LCN: 80-11331. ISBN: 0-8093-0958-0.

Basing his study on the apocryphal Acts of John, Peter, Paul, Andrew, Thomas, and Xanthippe, Davies argues that these books were written by continent Christian women for Christian women and represent the largest body of literature under female authorship to survive from the ancient world. In developing this thesis, he investigates the magical world view of late 2nd-century Christendom, the relationships between itinerant, wonder-working Christian preachers ("apostles") and their audiences, and the portrayal of women and widows in the apocryphal Acts. Davies, assistant professor of religious studies at College Misericordia in Dallas, PA, calls attention to the use of "widow" as a technical term for a Christian woman who survived her husband, deserted her husband, or chose a life of perpetual virginity.

A. DUPONT-SOMMER, *Les Écrits esséniens découverts près de la mer Morte*, Bibliothèque historique (4th rev. ed.; Paris: Payot, 1980, paper) 466 pp., fig., 2 maps. Bibliography. Indexed. ISBN: 2-228-12740-X.

First published in 1959, this collection of French translations of Dead Sea scrolls appeared in revised editions in 1960 and 1964. The German and English versions of it were described in *NTA* 5, pp. 364-365, and 6, p. 425 respectively. This new edition contains some minor alterations as well as bibliographic data on Dupont-Sommer's writings on the Dead Sea scrolls and a few general works published between 1964 and 1979. Dupont-Sommer is preparing another volume, entitled *Nouveaux Écrits esséniens*, which will contain translations of 11QTemple and other recently published Qumran documents.

D. GEORGI, *Weisheit Salomos*, Jüdische Schriften aus hellenistisch-römischer Zeit, Band III: Unterweisung in lehrhafter Form, Lieferung 4 (Gütersloh: Mohn, 1980, paper DM 46) pp. 391-478. Bibliography. Indexed. ISBN: 3-579-03934-2.

In his introduction, Georgi describes Wisdom of Solomon as the earliest extant Jewish "gnostic" writing and suggests that it took shape in Syria during the late 2nd century B.C. His German translation generally follows the Greek text established by J. Ziegler, even in the arrangement of the lines. Comments on the content of the various parts of the book and on the interpretation of specific points are presented below the translation. Georgi is Frothingham professor of biblical studies at Harvard Divinity School.

W. S. GREEN (ED.), *Approaches to Ancient Judaism. Volume II*, Brown Judaic Studies 9 (Chico, CA: Scholars Press, 1980, paper \$10.50) xxv and 207 pp. Indexed. LCN: 76-57656. ISBN: 0-89130-448-7.

The eleven essays in this volume are by J. Z. Smith on the application of polythetic classification to ancient Judaism, W. A. Meeks on the social description of Pauline Christianity, J. Neusner on the use of the later rabbinic evidence for the study of Paul, E. P. Sanders on puzzling out rabbinic Judaism, R. S. Sarason on Mishnah and Scripture as illustrated by the law of tithing in *Seder Zera'im*, W. S. Green on context and meaning in rabbinic "biography," P. Schäfer on Rabbi Aqiba and Bar Kokhba, G. W. Bowersock on the Bar Kokhba War from a Roman perspective, L. H. Schiffman on 11QTemple in literary and philological perspective, H. Lichtenberger on atonement and sacrifice in the Qumran community, and J. Neusner on Scripture and tradition in Judaism with special reference to the Mishnah. Green, who also edited the first volume of essays on approaches to ancient Judaism [NTA 23, pp. 251-252], has provided a nine-page introduction.

P. J. HAAS, *A History of the Mishnaic Law of Agriculture. Tractate Maaser Sheni*, Brown Judaic Studies 18 (Chico, CA: Scholars Press, 1980, paper \$10.50) xxiii and 226 pp. Indexed. LCN: 80-25479. ISBN: 0-89130-443-6.

Prepared as a doctoral dissertation under the direction of J. Neusner and accepted by Brown University, this volume translates and explains tractate *Ma'ašer Šeni* in the Mishnah and Tosefta. Its purpose is to discover what the authorities who formulated the laws regarding the second tithe meant to say by them. Through attention to the formal characteristics and contents of the laws, Haas adduces the legal point that the formulator intended to make. He also identifies the redactor's general themes by noting the sequence of units and explaining the logic according to which they have been arranged. Particular attention is given to the efforts made by the Mishnah's authorities to ensure that the farmer who designated produce as "second tithe" did not lose or destroy any part of it through carelessness.

A. HAMMAN (ED.), *Naissance des Lettres chrétiennes. Odes de Salomon - Lettre de Barnabé - Symbole des Apôtres - Didaché - Pasteur d'Hermas*, Ichthus (3rd ed.; Paris: Desclée de Brouwer, 1979, paper) 251 pp., 29 figs., map. ISBN: 2-220-02284-6.

This volume contains brief introductions to and French translations of five early Christian writings. *Odes of Solomon* and *Barnabas* appear under the heading "birth of Christian letters," and under "Christian life at the turn of the 2nd century" the Apostles' Creed, *Didache*, and *Shepherd of Hermas* are presented. Material and typographical errors have been corrected in this new edition.

R. S. HANSON, *Tyrian Influence in the Upper Galilee*, Meiron Excavation Project 2 (Cambridge, MA: American Schools of Oriental Research, 1980, paper \$8) vi and 89 pp., 16 plates, 4 figs., map. Bibliography. LCN: 79-11775. ISBN: 0-89757-504-0.

After reviewing the history of Tyre, Hanson presents chapters on the coinage at Tyre to the end of the 2nd century A.D. and the Tyrian city coins of the 3rd century A.D. Then he catalogues and discusses coins recently discovered at three sites in the Upper Galilee: Khirbet Shema', Meiron, and Gush Ḥalav. The Tyrian mint is said to have been the chief supplier of money to the Upper Galilee for all but 100 years of the period between the 2nd century B.C. and the early 3rd century A.D. This fact suggests that Tyre was a major supplier of money in the Levant, and the center of economic influence for a peripheral area that included the Upper Galilee in its orbit. E. M. Meyers has provided a five-page introduction.

C. W. HEDRICK, *The Apocalypse of Adam. A Literary and Source Analysis*, SBL Dissertation Series 46 (Chico, CA: Scholars Press, 1980, cloth \$15) xv and 308 pp. Bibliography. LCN: 79-26013. ISBN: 0-89130-369-3 (cloth), 0-89130-370-7 (paper).

Prepared as a doctoral dissertation under the direction of J. M. Robinson and presented in 1977 to the Claremont Graduate School in Claremont, CA, this investigation of the Nag Hammadi *Apocalypse of Adam* begins with a history of research and then argues that two major

sources (A and B) underlie the edited form of the work as it appears in codex V. In the analysis of the text, source A is said to reflect the gnostic side of the trajectory from Jewish apocalypticism to gnosticism, and source B is described as "clearly gnostic." The second part of the volume offers a transcription and translation of *Apocalypse of Adam* with critical notes. The textual presentation treats each of the two underlying sources and the redactor's contribution separately.

M. HENGEL, *Jews, Greeks and Barbarians. Aspects of the Hellenization of Judaism in the pre-Christian Period*, trans. J. Bowden (Philadelphia: Fortress, 1980, \$9.95; London: SCM, £3.95) x and 174 pp. Bibliography. LCN: 80-8051. ISBN: 0-8006-0647-7.

Translated from the German *Juden, Griechen und Barbaren* [NTA 21, p. 105], this volume treats the political and social history of Palestine from Alexander to Antiochus III, aspects of the hellenization of Judaism, and the encounter between Judaism and Hellenism in the Diaspora and Palestine. It is intended less as a summary than as an expansion of *Judentum und Hellenismus* (2nd ed., 1973).

R. T. HERFORD, *Christianity in Talmud and Midrash* [1903] (New York: Ktav, 1975, paper) xvi and 449 pp. Bibliography. Indexed. LCN: 75-33834. ISBN: 0-87068-483-3.

The paperback reprint of a study published in 1903, this volume seeks to inform Christian readers about what rabbinic literature says concerning the origin and early history of Christianity. After a 33-page introduction, it presents English translations of and commentaries on 26 passages relating to Jesus. Then 113 passages relating to *mînîm* and *mînûṭ* are divided into three categories: descriptions and definitions, polemical encounters, and polemical allusions. Herford argues that Jesus is really referred to in rabbinic literature and that the *mînîm* are, or include, Jewish Christians.

D. R. HITCHCOCK, *The Appeal of Adam to Lazarus in Hell*, Slavistic Printings and Reprintings 302 (The Hague—Paris—New York: Mouton, 1979, DM 80) vi and 266 pp. Bibliography. ISBN: 90-279-7856-5.

This study of *Appeal of Adam to Lazarus in Hell* concentrates on the four previously unpublished copies of the text and discusses past scholarship, the scripts and diacritics in the manuscripts, phonology, morphology, syntax, and vocabulary. Then there are editions of the various copies, a 78-page glossary, a reconstruction of the text, an English translation of the reconstructed text, a discussion of the literary parallels, and a textual analysis. Hitchcock calls attention to the parallels with *Gospel of Nicodemus* and concludes that *Appeal of Adam* is an original Russian composition, though it draws heavily on the apocryphal tradition.

S. KANTER, *Rabban Gamaliel II: The Legal Traditions*, Brown Judaic Studies 8 (Chico, CA: Scholars Press, 1980, paper \$10.50) xxii and 340 pp. Bibliography. Indexed. LCN: 80-12229. ISBN: 0-89130-404-5.

Based on a doctoral dissertation directed by J. Neusner and accepted by Brown University, this volume first assembles the traditions connected with Rabban Gamaliel II in the Mishnah, Tosefta, and other collections. Translations and exegetical comments are provided for the individual passages. The second part describes the forms in which the legal tradition is presented and discusses the significance of the disputes and narratives for Gamaliel's tradition. The third part summarizes Gamaliel's rulings, compares his legal agenda with the interests of the pre-A.D. 70 Pharisees, and surveys the attitudes toward Gamaliel in the narratives. According to Kanter, the traditions connected with Gamaliel reveal a program of continuity and consolidation appropriate to his succession of Yohanan ben Zakkai. The appendix contains R. Goldenberg's study of the deposition of Rabban Gamaliel II [§ 18-333].

B. LAYTON (ED.), *The Rediscovery of Gnosticism. Volume One: The School of Valentinus*, Studies in the History of Religions (Supplements to *Numen*) 41 (Leiden: Brill, 1980, 128 gld.) xxiv and 454 pp., 12 figs. Bibliography. ISBN: 90-04-06177-0.

This is the first of two volumes containing papers prepared for the International Conference on Gnosticism held at Yale University in 1978. The four papers read at the plenary sessions

considered gnosticism and the Western tradition: H. Chadwick on the domestication of gnosis; G. Quispel on gnosis and psychology; C. Colpe on the challenge of gnostic thought for philosophy, alchemy, and literature; and H. Bloom on the relevance of gnosis for poetry and criticism. Eleven papers were written for the seminar on Valentinian gnosticism: G. C. Stead on the search for Valentinus, U. Bianchi on the religio-historical character of Valentinianism, G. Quispel on Valentinian gnosis and *Apocryphon of John*, R. McL. Wilson on Valentinianism and *Gospel of Truth*, R. A. Greer on Irenaeus' view of the Valentinians, J. Whittaker on self-generating principles in 2nd-century gnostic systems, M. Tardieu on Valentinian gnosis and *Chaldean Oracles*, H. Koester on gnostic writings as witnesses to the development of the sayings-tradition, E. H. Pagels on gnostic and orthodox views of Christ's passion, J. Fineman on gnosis and the piety of metaphor in *Gospel of Truth*, and B. Aland on gnosis and Christianity. Eight research papers conclude the volume: J. Dillon on the descent of the soul in Middle Platonic and gnostic theory, D. J. O'Meara on gnosticism and the making of the world in Plotinus, W. R. Schoedel on gnostic monism and *Gospel of Truth*, J.-D. Kaestli on the divergences between Italian Valentinianism and oriental Valentinianism regarding the nature of Jesus' body, J. F. McCue on the accounts of Valentinianism in Irenaeus and *Excerpta ex Theodoto*, M. Harl on the word *hypothesis* in Origen's descriptions of the Valentinian myths of creation and eschatology, A. Mehat on "true" and "false" gnosis according to Clement of Alexandria, and P. C. Finney on gnostic iconography.

R. M. MACKOWSKI, *Jerusalem, City of Jesus. An Exploration of the Traditions, Writings, and Remains of the Holy City from the Time of Christ* (Grand Rapids: Eerdmans, 1980, \$29.95) x and 221 pp., 156 plates, 28 maps and figs. Bibliography. Indexed. LCN: 79-28093. ISBN: 0-8028-3526-0.

On the basis of written material, archaeological discoveries, and local traditions, this attempt at describing Jerusalem as it was before its destruction in A.D. 70 first examines geographical and topographical features: roads, hills and valleys, walls, gates, and water supply. Then there are chapters on the fortresses (Antonia, Herod's palace, Pilate's praetorium), the Temple (site, porticoes, gates), the Upper Room, and Jesus' cross and tomb. An epilogue on Holy Week of A.D. 30 and an outline history of Jerusalem conclude the volume. Mackowski is visiting professor of Sacred Scripture at the North American College in Rome. The color photographs in the book are by G. Nalbandian, a professional photographer living in Jerusalem.

J. NEUSNER, *A History of the Mishnaic Law of Women, Part 1: Yebamot: Translation and Explanation* (xxii and 220 pp., 96 gld.); *Part 2: Ketubot: Translation and Explanation* (xx and 145 pp., 64 gld.); *Part 3: Nedarim, Nazir: Translation and Explanation* (xx and 204 pp., 84 gld.); *Part 4: Sotah, Gittin, Qiddushin: Translation and Explanation* (xx and 281 pp., 112 gld.); *Part 5: The Mishnaic System of Women* (xxiv and 281 pp., 112 gld.), *Studies in Judaism in Late Antiquity* 33 (Leiden: Brill, 1980). Bibliography. Indexed. ISBN: 90-04-06073-1.

In the first four parts, Neusner presents in English the literal sense, order, form, and meaning of the Hebrew words in the seven tractates that constitute the Order of Women in the Mishnah and Tosefta. He also seeks to explain in a clear and forthright way what these words meant to the person who framed them in this way and not in some other way, what issues can have inhered in them, and what consequences will have been drawn from them by others, placing materials fore and aft through the tractates, their intermediate divisions, and primitive cognitive units. The fifth part answers four general questions raised by study of the seven tractates: How do the seven tractates fit together to form a complete statement about women, and what statement do they make? In what historical sequence did the principal conceptions and ideas of the seven tractates take shape? How shall we relate the history of the laws in the seven tractates, viewed as a whole, to the history of the period in which these laws unfolded? What place and meaning does the Mishnah's system of women take in the larger world view expressed by the Mishnah as a whole? Neusner's recent articles on the Mishnaic Division of Women were summarized in §§ 24-637, 1026.

G. ORY, *Marcion*, Cahiers hors-série (Paris: Cercle Ernest-Renan, 1980, paper) 100 pp. Bibliography.

Ory argues that Marcion was (after Paul) the witness and apostle of a Christianity earlier than any kind we now know, and that his Gospel antedates the four canonical Gospels of the Catholic church. After a 23-page introduction to Marcion's life and religious thought, the book presents a pericope-by-pericope commentary on Marcion's Gospel. Particular attention is given to the ways in which the material has been reworked in the canonical Gospels. An appendix lists some themes that were interpolated into the Gospels.

P. PERKINS, *The Gnostic Dialogue. The Early Church and the Crisis of Gnosticism*, Theological Inquiries (New York—Ramsey—Toronto: Paulist, 1980, paper \$6.95) xi and 239 pp. Bibliographies. Indexed. LCN: 80-81441. ISBN: 0-8091-2320-7.

Perkins, associate professor of theology at Boston College, concentrates on gnostic writings that report a dialogue between a gnostic hero and a revealer from the heavenly world. After remarks on the context of gnosticism, she discusses the literary characteristics of the gnostic revelation-dialogues: techniques of composition, narrative setting, and content. Then the traditions and polemics in the gnostic dialogues are treated with reference to the gnostic revealer, the true ascetic (the Thomas tradition), the gnostic apostle (the Peter tradition), and those whom Jesus loves (nonapostles). The third part of the study considers religious issues in the gnostic dialogues: revelation and its source; salvation and the image of Christ; and attitudes toward canon, community, and authority. An epilogue on gnosis and the modern spirit concludes the volume.

J. J. PETUCHOWSKI, "*Es lehrten unsere Meister . . .*" *Rabbinische Geschichten aus den Quellen neu erzählt und herausgegeben* (3rd ed.; Freiburg—Basel—Vienna: Herder, 1979) 143 pp. Indexed. ISBN: 3-451-18492-3.

This anthology presents German translations (by the author) of narratives selected from various rabbinic documents. The stories appear under six major headings: God and the gods, humanity and world, revelation and Torah, the most important commandment, prayer, and redemption and the world to come. Petuchowski, professor of Jewish theology and liturgy at Hebrew Union College in Cincinnati, OH, has provided a nine-page introduction.

Student Map Manual. Historical Geography of the Bible Lands, The Wide Screen Project (Jerusalem: Pictorial Archive, 1979, \$34.95) 167 pp. Bibliographies. Indexed. ISBN: 0-310-42980-3.

This atlas contains sixteen large-scale regional maps showing topographical features, ten maps summarizing all archaeological work in the Holy Land, seventy-eight historical maps providing geographical background for an adequate understanding of key historical events from the Canaanite to the Byzantine period, four maps representing the archaeology of Jerusalem, and three indexes for the 865 place-names appearing on the maps. All the maps are oriented to the east. The manual is distributed by Zondervan Publishing House in Grand Rapids, MI.

D. WINSTON, *The Wisdom of Solomon. A New Translation with Introduction and Commentary*, Anchor Bible 43 (Garden City, NY: Doubleday, 1979, \$14) xxiv and 360 pp. Bibliography. Indexed. LCN: 78-18148. ISBN: 0-385-01644-1.

Winston, professor of Hellenistic and Judaic studies at the Graduate Theological Union in Berkeley, CA, argues that the book of Wisdom was composed as an exhortatory discourse by a single author during the reign of Caligula (A.D. 37-41) and that it blends biblical thought with Middle Platonism in the interest of encouraging Alexandrian Jews to take pride in their traditional faith. After a 67-page introduction to the book of Wisdom and a 27-page selected bibliography, the translation and notes are presented according to the following general outline: Wisdom's gift of immortality (1:1-6:21), the nature and power of Wisdom and Solomon's quest for her (6:22-10:21), and divine Wisdom or justice in the exodus (11:1-19:22).

ADDITIONAL BOOKS RECEIVED

- C. K. BARRETT, *Il vangelo di Giovanni e il giudaismo*, trans. R. Chiavarino, Studi Biblici 53 (Brescia: Paideia, 1980, paper 4,000 L) 125 pp. Indexed.
- H. W. BEYER ET AL., *Le Lettere minori di Paolo*, trans. G. Forza, Nuovo Testamento 8 (Brescia: Paideia, 1980, paper 12,000 L) 385 pp. Bibliographies. Indexed.
- K. BOCKMÜHL, *Das grösste Gebot*, Theologie und Dienst 21 (Giessen—Basel: Brunnen, 1980, paper) 46 pp. ISBN: 3-7655-9021-5.
- The Broadman Bible Commentary, Volume 8: General Articles. Matthew-Mark* (1969, xiv and 402 pp., map); *Volume 9: Luke-John* (1970, viii and 376 pp., map); *Volume 10: Acts-1 Corinthians* (1970, viii and 397 pp., map); *Volume 11: 2 Corinthians-Philemon* (1971, viii and 388 pp.); *Volume 12: General Articles. Hebrews-Revelation* (1972, xii and 392 pp., map), ed. C. J. Allen et al. (Nashville, TN: Broadman, \$10.95 each). Bibliographies. LCN: 78-93918. ISBN: 0-8054-1108-9 (vol. 8); 0-8054-1110-0 (vol. 10); 0-8054-1111-9 (vol. 11); 0-8054-1112-7 (vol. 12).
- G. BROWN AND B. MILLS, "*The Brethren*" *Today. A Factual Survey* (Exeter, UK: Paternoster, 1980, paper; London: Christian Brethren Research Fellowship) 72 pp. ISBN: 0-85364-324-5.
- J. CARMODY, *Theology for the 1980s* (Philadelphia: Westminster, 1980, paper \$9.50) 192 pp. Bibliography. Indexed. LCN: 80-19349. ISBN: 0-664-24345-2.
- R. DUCKWORTH (ED.), *This is the Word of the Lord. Year A: The Year of Matthew* (London: Bible Reading Fellowship, 1980, paper; Oxford—New York: Oxford University Press, \$8.95) xii and 174 pp., 2 maps. LCN: 80-49921. ISBN: 0-19-213248-2.
- D. J. ELWOOD (ED.), *Asian Christian Theology. Emerging Themes* [rev. ed. of *What Asian Christians Are Thinking*, 1976] (Philadelphia: Westminster, 1980, paper \$14.95) 342 pp. Bibliography. Indexed. LCN: 80-21228. ISBN: 0-664-24354-1.
- Evangelical Review of Theology*, vol. 4, no. 2 (Exeter, UK: Paternoster, 1980; Colorado Springs, CO: World Evangelical Fellowship) pp. 175-328. ISSN: 0144-8153.
- S. FOELZ, *Gewissheit im Suchen. Gabriel Marcells konkretes Philosophieren auf der Schwelle zwischen Philosophie und Theologie*, Erfurter Theologische Studien 41 (Leipzig: St. Benno-Verlag, 1979, paper) xxiv and 428 pp. Bibliography. Indexed.
- A. HAMMAN (ED.), *L'Initiation chrétienne*, Ichthus (new ed.; Paris: Desclée de Brouwer, 1980, paper) 298 pp. Bibliography. Indexed. ISBN: 2-220-02285-4.
- W. HARRELSON, *The Ten Commandments and Human Rights*, Overtures to Biblical Theology 8 (Philadelphia: Fortress, 1980, paper \$9.95) xviii and 222 pp. Indexed. LCN: 77-15234. ISBN: 0-8006-1527-1.
- A. HENDERSON ET AL., *Leadership in the Churches*, CBRF Journal 30 (London: Christian Brethren Research Fellowship, 1980, paper £1.60) 76 pp. Bibliographies. ISSN: 0306-7467. [Distributed by Paternoster Press, Exeter, UK]
- B. KUMOR, *Ustrój i organizacja Kościoła Polskiego w okresie niewoli narodowej (1772-1918)* (Krakow: Polskie Towarzystwo Teologiczne, 1980, paper zł 200) 743 pp. Indexed.
- E. LOHSE, *L'ambiente del Nuovo Testamento*, Nuovo Testamento Supplementi 1 (Brescia: Paideia, 1980, paper 11,000 L) 338 pp. Bibliography. Indexed.
- K. H. RENGSTORF, *Il Vangelo secondo Luca*, trans. T. Federici, Nuovo Testamento 3 (Brescia: Paideia, 1980, paper 18,000 L) 496 pp. Bibliography. Indexed.
- E. SCHWEIZER AND A. DÍEZ MACHO, *La chiesa primitiva. Ambiente, organizzazione e culto*, Studi Biblici 51 (Brescia: Paideia, 1980, paper 3,500 L) 158 pp. Indexed.

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